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The Science of Destiny

FOR ALL MEN AND ALL NATIONS

Demonstrated in the Scientific and Historic Law of

PERIODICITY

A Wonderful Scientific Secret Revealed.

Giving Every Man a Key to His Own Life
And a Revelation of Other Lives.

Repeats the Example.

APPLIED TO THE HISTORY OF THE WORLD
AND OF THE UNITED STATES.

By Prof. JOS. ROOBS BUCHANAN, Ph. D.,

President of the School of Anthropology, Psychometry, Spiritism, and
the New Education.

1919



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(A scientific secret revealed.)

PERIODICITY

The absolute law of the entire
Universe

LONG KNOWN TO CONTROL ALL MATTER

NOW REVEALED AS

THE LAW OF ALL LIFE

and the periods discovered, showing

1. *The course of every life from birth to death.*
2. *When to prepare for success, and when for failure.*
3. *When to toil and when to rest for health.*
4. *How to avoid or overcome misfortune.*
5. *How every life affects other lives.*
6. *Whom to seek and whom to avoid in marriage, friendship and business.*
7. *Counsel as to parents and children.*
8. *Warnings to patients and physicians.*
9. *Influence of moon and planets on tides, weather, vegetation, earthquakes and life.*
10. *Warnings that may protect life and property,*
11. *Plain rules to find your own years, months and days for success or failure, health or sickness.*
12. *Destiny of Nations shown in the history of the United States.*
13. *Dangers of the next eighteen years.*
14. *Personal experience as examples.*
15. *Demonstration in the life of*

NAPOLEON BONAPARTE.

By PROF. JOS. RODES BUCHANAN, M. D.,

Author of System of Anthropology, The New Education, Manual of Psychometry, Therapeutic Sarcognomy, Professor of Physiology and Institutes of Medecine in the colleges of Cincinnati, New York and Boston and Dean of the Faculty in the parent school of American Eclecticism at Cincinnati 46 years ago.

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CHAP. I.—PERIODICITY.

Origin and nature of the discovery now revealed—ancient opinions—its test by practical application—the number seven the prevalent number in nature—a septimal division in all affairs of life and in the solar system—study of Periodicity by physicians—septimal doctrine of my college colleague.

After my retirement from the Eclectic Medical College at Cincinnati in 1856, my attention was attracted by an apparent periodicity of nature, in the phenomena of disease and in the different influences of week days, months and years, and my affairs in the college.

Popular opinion fixed upon the sixth day of the week, Friday, as unlucky, and some of my experiments seemed to sustain that idea, which was expressed in the creative legend of Genesis, that God was fatigued on the sixth day and rested on the seventh, which was therefore ordered to be a day of rest.

Friday, the sixth day, was the day of the crucifixion of Jesus, and has since been regarded as hang-man's day, and used for that purpose. The wide spread opinion that Friday is an inauspicious day, would not have been so long maintained without some foundation in nature, and the same impression as to the number thirteen must have been based on some experience.

I need not narrate my methods of investigation and reasoning which led to the conclusions that I now offer my readers, which have been confirmed by many observations so fully that I am warranted in offering the doctrine to the public, which I have heretofore concealed for thirty years, waiting to subject it to decisive tests, to know if it was practically reliable.

To make decisive tests of the law, I have been accustomed upon first meeting a stranger to tell him of the favorable and unfavorable periods of his life, and to find him astonished at the revelation of his troubles, the times of deadly sickness, financial loss, disappointments, calamities and failures in schemes that looked plausible.

Some lives are more fortunate than others and the periods of distress or calamity less marked; but I do not think the failure of the rule (by some interfering cause) occurred in more than from two to five per cent. That interference may have been due to astrological causes, or to the bearing of one life on another, as one's destiny may be elevated or depressed by the influence of others; besides my understanding of the law was incomplete until in reviewing it I found an oversight.

The law which I have found in operation, and which my most intimate friends, in testing, have become convinced by experience that

it is a law of great importance to be understood, is easily stated. (It is this—that all vital operations proceed in a varying course, measured by the number seven.) This septimal division I expect to find in the life of every individual from youth to age, in the progress of diseases, in the history of nations, societies, enterprises, and everything that has progress and decline—in short in all life, for all life has its periods of birth growth decline and death. I presume inorganic nature has periodical laws also, as seen in sun spots which appear to have eleven year periodicities according to the latest observations; and I know not why animals should not have their periodic laws as well as man; (for they have definite periods of gestation, of life and death); and even the vegetable kingdom has its regular periods, for the solar system and stellar worlds have regular periods which control all life by the seasons, by electricity and magnetism, and there is nothing that escapes these influences, which are all periodic.

The regular periodicity of fever has been a great puzzle to the medical profession. The great anatomist, Prof. Reil of Germany, referred it to “some general law of the Universe” which was good philosophy and corresponds with Kepler’s ideas. Cullen, Bailly and Roche made some imperfect attempts to explain it, but M. Brachet, a French physiologist tested

it experimentally very successfully by adhering to the number seven.

Sir Thomas Watson, M. D., describes his experiment as follows:

“Towards the end of the month of October in the year 1822, M. Brachet took a cold bath at midnight, for seven nights in succession, in the river Saone. On the first occasion he remained quarter of an hour in the river; on the second half an hour; till at length he was able to stay in the water a full hour at a time. After each bath he betook himself to a warm bed and in a short time became affected with considerable heat followed by copious perspiration, in the midst of which he fell a sleep. At the end of the seven days, M. Brachet ceased to repeat this experiment; but what was his surprise, at finding on the following nights, between twelve and one o'clock, that all the phenomena of a true ague fit appeared in due order and succession! As however this artificial paroxysm was not very severe, and as he felt quite well during the day, M. Brachet determined not interfere with it; but to observe the result, six times it renewed with great regularity. On the seventh night after he had omitted the baths he was summoned towards midnight to a “woman in labor.” On that visit he overcame the periodic chill and fever and had no more of it.

This shows the natural law of periodic re-

currence of any strong and repeated impression at a specified hour and day and the ability to terminate evil impressions on the seventh day which is more marked on the eighth and ninth, so that the ninth day is often considered critical.

Dr. Watson says, "we have much to learn on this subject" and wonders why in quotidian fevers their usual and natural paroxysms occur, not in the evening, but in the morning, when there should be the least tendency to exacerbation of febrile action.

The septimal law of the two periods of life explains this by showing that the vital force is feebler in the morning and stronger in the afternoon. It shows the folly of early cold bathing. Many years ago several young men in a town near Cleveland get into a fad of bathing in the cold river (the Cuyahoga) on rising in the morning; which they were robust enough to keep up for some months on their theory, beginning in the fall without properly observing its effects. They were all injured in health and compelled to give it up. Warm or hot bathing is much more congenial especially to the old or the very young or feeble. But strong warm constitutions may enjoy a moderate use of cold water especially when it contains salt or something stimulating and is followed by friction or massage. The best statement on this subject in my reach

is that of my able colleague, the late Prof. I. G. Jones, who says, in his excellent work on the American Eclectic practice of medicine:

“You will find in many instances a tendency to a return of the disease at set periods. The laws of periodicity appear to extend beyond the time governing the return of each paroxysm, and to produce a predisposition to a relapse at periods of about seven days. So that a return may be apprehended on the same day of the week on which the last occurred; or to state it categorically, there is a tendency to a return on the seventh, fourteenth, twentyfirst, etc. day, from the time of the last chill. Physicians familiar with the disease have observed this tendency, and many have adopted the plan of fortifying their patients against the disease at those particular times. The days mentioned have long been considered important days.”

In typhoid fever which comes on slowly and insidiously we have no day to count from but Prof. Jones says the usual time of the premonitory symptoms is about six days which is what periodicity would indicate. In favorable cases the improvement appears in the second or third week beyond which the indications are unfavorable. It is the doctrine of medical writers generally that fevers have critical days, a time called a crisis, promising favorable or unfavorable results whether from

specific causes or from contagion. The sixth, thirteenth, twentieth and twenty-seventh being unfavorable days, the favorable indications are apt to appear on the second or third day later. But the unfavorable days must be guarded against. When Prof. Jones had a student patient running into typhoid fever his prompt treatment broke up the disease in twenty-four hours and he was convalescent on the fifth day, but not allowed to go out on the sixth.

While the laws of the human constitution carry it into periodicity, diseases dependent on present causes must obey those causes and if the cause be bacterial we must study the action of bacteria.

CHAP. 2.—PERIODICITY THROUGHOUT THE UNIVERSE.

Effect of the moon on animal life and flesh—farmer's observations—all scientific laws mysterious—facts better than theories—why my secret is published. Universal influences of celestial bodies.—Predominant influence of the moon on tides, vegetation and life—influence of the planets known to the ancients—profound astrologists who are skillful physicians—opinions of Hippocrates and Kepler—a new explanation of planetary influences—the moon governed by seven—testimony by ancient scientists—influence on earthquakes—testimony of M. Perrey Arago and Sir John Herschell—Pearce on earthquakes produced by the moon—Commander Morrison predicts an earthquake in South America in 1853—Kepler explained winds and storms caused by moon and planets—Medical colleges ignorant of meteorology—testimony of 25 distinguished physicians as to the influences of the moon on diseases—moon controls cholera—new moon and full moon dangerous—effects of moon on insanity, hemorrhage and deaths—on the flow of sap and on the weather and tides—earthquakes predicted—critical days in diseases known for 3000 years.

The periods of the moon are in sevens. Every woman knows how that governs her constitution. Close observers find the periods of the moon, influential in diseases and its effect on the brain is such as to originate the word lunatic from Luna, the moon. If you think the moon a matter of no importance, try the effect of moonlight on a piece

of fresh poultry, veal or mutton. Perhaps a mutton head will do as well. (Let some dull fellow sleep with his head in the moonshine and see how he feels next morning. The most experienced farmers who go by practical observation instead of theories, pay close attention to the state of the moon, because they find it profitable to do so. If they did not they would soon give up this old idea; but the longer they live the more positive they are.

He who will not believe any law of nature, until he understands its cause, is a very shallow thinker. All real science is a collection of facts that we cannot explain. Who can tell why oxygen attacks iron, and why an alkali keeps it off, why sulphuric acid seizes soda, potash, lime, ammonia or common metals. Nobody knows, but such facts constitute the grand science of chemistry. I have a theory to explain lunar action, but that does not make it any more certain—THE FACT is what we must act on.

If I had ten more years of life, I would try to develop the whole law of periodicity, but my own periods are now in their Nadir as to earthly life, and I can only tell what I have observed, as a matter of curiosity, having held it in reserve until tested by more than thirty years observation by myself, not thinking of making a book, and consequently

neglecting to record many interesting facts, for I was so interested in the profound philosophy and religion, which concern the fate of all mankind, that I had almost forgotten periodicity, when a sagacious friend to whom I gave the secret, who tested it and found it true, insisted that it must not be lost.

I believe that in the economy of the universe, as all stellar bodies have fixed periods and everything in the universe exerts its influence as far as its sphere extends, it must follow that all the planets of the solar system are influential upon each other; and notwithstanding the vast distances of the stars, reduces the influence of each star to a minimum, the starry groups of the Milky way, and other celestial constellations, must exert a real influence upon the earth by their aggregate power.

The moon is so near that all intelligent persons recognize its influence upon the tides, upon vegetation, and upon human life, indeed close observers engaged in agriculture are very positive because they have observed it, that their success in agriculture depends to a sensible extent upon close observation of the moon's influence. Indeed it is well known that the moon exerts an influence often injurious upon animal flesh, and upon the heads of persons who sleep in the moon-light.

If any stellar body exerts an influence upon

the earth, that influence must increase or decline as it approaches or recedes from us, and must vary in the whole course of its orbit; hence it is reasonable to infer that certain phenomena in nature and in human life will recur at regular periods in accordance with the movements of heavenly bodies, just as day and night, summer and winter follow the course the sun. The extensive observations of the most ancient nations have convinced them that the planets of the solar system have each a special influence upon man and upon the course of nature; hence arose the most ancient and most wonderful of all sciences called Astrology. I have never had time to study the science, but I know that it is a science of great profundity, and great value to mankind, because I have always found in conversation with intelligent, scientific and honorable Astrologers, that they had a wonderful capacity for revealing the outlines of my own life and its probable future.

I have also found that very intelligent and closely observant physicians, who have mastered this science, have found it of very great value in the diagnosis and prognosis of disease, though they often conceal their knowledge for fear of the colleges. Hippocrates, called the father of medicine (a very practical physician) insisted that every physician should understand Astrology. Kepler, the most re-

markable Astronomer of his age, was a devoted student of Astrology and accustomed to earn his living by preparing horoscopes. Any Astrologer can tell you of many other eminent men who have cultivated this science. Though unable to study the science, I have speculated upon its philosophy; for the astrological doctrine, that the time of one's birth determines the course of events throughout his life, seems *a priori* so unreasonable or so impossible, that I endeavored to ascertain how planetary bodies may effect human life, and it appears from my investigations that every planet has its peculiar character, owing partly to the chemical constitution of the mass and partly to the psychic constitution of its inhabitants. A planet on which the conditions of life are favorable and the character of its inhabitants has developed in noble and loving characteristics, must have a beneficent influence upon the earth as it approaches, similar to that which a good man has in society, for it has not only its physical attraction, but its luminous and electric emanations and the still more pervading emanations of its psychic life.

For the psychic life of a planet must be a pervading power. The many millions of souls of those who have inhabited it through incalculable centuries must have accumulated

a vast spiritual power, for the power of the soul is almost unlimited.

I believe for example, that the inhabitants of Mars and Venus have a much higher spiritual condition than the inhabitants of this earth, and consequently are capable of exerting a much more beneficent influence than what we receive from Saturn.

I hold it therefore not unreasonable to believe that a study of planetary influences will reveal occult laws of human destiny, and I believe that astrological calculations generally harmonize with those of periodicity.

Periodicity assures me of a calamitous period for this country, to be developed in the first ten to fifteen years of the next century, and astrological calculations lead to a similar conclusion. The student of periodicity would add greatly to his knowledge of periodical laws by the additional study of Astrology which is a far more extensive and complex science, as valuable to a physician as any of the studies demanded by a college.

The broad and universal science of Periodicity, discovered by myself has not been suspected by any author, but a great deal has been written upon the periodicity controlled by the moon, and a great deal of practical knowledge of this is enjoyed by farmers. As the moon's orbital revolution consists of four periods of seven, it gives an excellent demon-

stration of the septimal law, which rules many other things besides the moon, which authors have not yet studied.

As to the lunar influence, it has been amply illustrated by many physicians, whose works I have not been able to obtain, which are elaborate, statistical and scientific, making the lunar science one of the most important parts of meteorology. Hippocrates, the Greek father of medical science said, "the lunar month has such special power over our bodies, that not only births, but diseases, death or recovery have a kind of dependence on such revolution."

Ptolemy had the same opinion, saying, "the moon being of all heavenly bodies the nearest to the earth, also dispenses much influence and things, animate and inanimate, sympathize and vary with her."

There has been a continual succession of such opinions, and modern writers adduce the confirmatory facts. M. Perrey says "The number of earthquakes when the moon is nearest to the earth, is greater than when she is farthest away. They are also more frequent when the action of the sun and moon on the earth is in the same direction; and shocks are likewise more frequent when the moon is near the meridian than when she is near the horizon. Arago, the greatest French scientist, said, that those who disbelieved the moon's

influence, had never presented any good, scientific evidence against it. Sir John Herschell said, he had satisfied himself by long observation, that the moon, when very nearly full, cleared the sky of clouds, producing a calm, serene night.

Alfred J. Pearce, one of the ablest modern authors, has presented conclusive evidence, that earthquakes depend not only on the position of the moon, but on the co-operation of the planets with the moon. But this subject is too extensive to be presented here. The demonstrations are not only complete in a great number of earthquakes, but are placed beyond doubt by predictions of earthquakes based on planetary action. For example, Commander Morrison of the British navy, twelve months before the earthquake occurred, predicted that there would be "earthquakes and sudden chasms in the earth" in July 1853, about the 16th day, along the northern coast of South America—the earthquakes came almost exactly on the day he mentioned in that region.

The grand astronomer Kepler, who preceded Newton and revealed the laws of planetary motions, understood the Universe better than any of his successors and wrote a treatise showing the law of regulation of all meteorology by the action of the moon and planets

—a doctrine which has been applied in Dove's law of the winds.

Yet the medical profession has always been too narrow in its views, and has always neglected important sciences, which may not be in the college curriculum, such as Hemospasia which is the most valuable contribution to therapeutics of the present century. The average doctor does not suspect the large amount of knowledge out of his reach, because it was not in his college lessons.

As to lunar science, he knows nothing of the writings of Prof. Laycock of England, and such eminent physicians as Mead, Tesla, Balfour, Ramazinni, Scott, Pearson, Kennedy, Orton, Allen, Leuret, Moseley, Proctor, Robertson, Smith, De la Lande, Toaldo, Howard, Quetelet, Pitcairn and Graves, beside many observations in writers of former centuries. My attention was called to this by learning that calculous and kidney diseases were worse at the new and full moon, and the nervous system also in a worse condition.

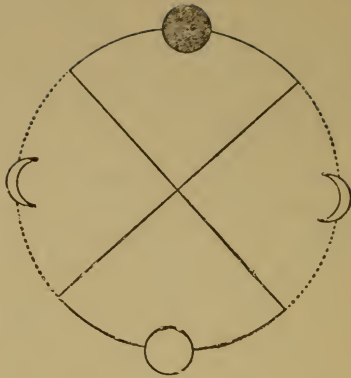
I shall offer enough of these observations to show that lunar periodicity ought to be known to all, and especially to all physicians. It is a perfect demonstration of the septimal law, and attracted the observation of the ancient Egyptians, Greeks and Jews. Galen, the great Roman physician, discussed the subject extensively in his writings. The influence

of the moon on ulcers was shown in the London Medical Journal of 1785. Cullen and Balfour endorsed this idea. Mead showed that the influence of the moon was greatest in apogee and perigee.

Balfour, Lind, Scott, Farquhar and Pearson agree in the doctrine, that fevers in Bengal and India are controlled by the moon, and that not only in fevers, but in dysentery and spasmic and affections, aggravations "occur most frequently during the lunar periods, i. e. in fifty hours before and after the new and full moon." They say that this was the general opinion of the physicians of India.

Dr. Kennedy in his work on cholera in India says that its attacks on both natives and foreigners are under lunar influence. Mr. Orton says that "one gentleman had a paroxysm of intermittent fever, every lunar month at the new moon for two years and eight months." He had one paroxysm for two years invariably at the new moon.

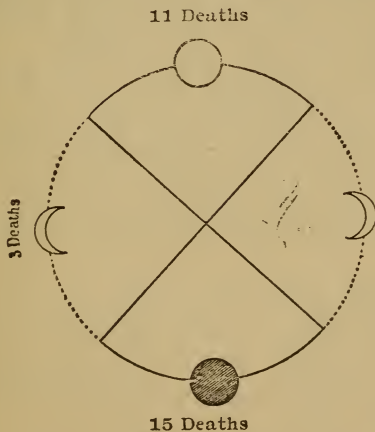
The healthy and unhealthy periods he illustrated by the following drawing, in which the black lines show the unfavorable periods, each of which extends three and three-quarter days before and after the new moon or the full moon.



The attacks of cholera were most frequent on or two days before or after full moon or change. Those eight days brought on 31 attacks, and the other twenty days only fifteen attacks. In the middle of the quarter (seven days after the critical time) there were no attacks at all and on the fifth day after the full or change there were only two attacks. Hence the new moon and full moon are dangerous and halfway between them is quite safe. These lunar influences are much more powerful in India, because that climate develops great sensitiveness of the nervous system. But the effects would not be so exact and positive in more northern climates. Everybody is powerfully affected by the moon in the tropics, especially where the tides are high—high tides and high fever go together.

Mead speaks of convulsions in a young female that came on with the rising tide and departed as it fell, and Brookes says that remedies for epilepsy should be given a day or two before full moon, as that is the time attacks come on. Dr. Ebers of Breslau reported a case of somnambulism in a boy of eleven years, which came on regularly every full moon. Dr. Rutter reported a case of hyster-algia, which for many years increased at every new and full moon.

The influence of the moon on insanity, as observed by Dr. Michael Allen is the same as shown in Orton's diagram for cholera, 11 deaths at full moon, 15 at new moon, one at first quarter, three at last quarter.



Observations in the Saltpetriere in Paris, showed the pulse of lunatics to be quickened just before the new moon.

Sexual excitement is influenced by the full moon, and in India the sexes of wild animals are more apt to be found together at that time, the full or new moon.

At the exact hour of the new moon Dr. Pitcairn of Edinburgh was seized with hemorrhage and fainting, and Prof. Cockburn at the same hour died from a pulmonary hemorrhage, and five or six of his patients were attacked by hemorrhages.

Dr. Moseley made a list of persons dying at from 113 to 169 years of age, proving that the very old die at the new or the full moon, and from the records of illustrious persons concluded that it was a general rule.

Dr. Robertson says that in the West Indies all sorts of vegetables are fuller of sap at the new and full moon; hence the people gather the castor oil nuts and cut the sugar-cane at that time, but do not cut timber at that time—the nuts are believed to be fuller of oil then.

Dr. Smith says that farmers in Peru gather their maize crops in the decrease of the moon, for if they gather it in the increase it will not be free of moths three months, even if the husk is left out.

The observations of M. Toaldo on the

weather of Lombardy for 48 years, showed that the new moon and the full moon generally brought a change in the weather—the new moon six times in seven, the full moon five times in six, and the perigee, seven times in eight. The nearer the moon to the earth the more marked the effect, for when the new moon coincided with the perigee the change of weather occurred 31 times in 32.

That the sun and moon have a powerful effect upon everything is universally known. Beside the heat, light and magnetism, and the effects of moonlight, which are like those of the Roentgen rays, there is the direct effect of gravitation. The sun at midnight adds its gravitating power to that of the earth and thus increases the vital burden—a depression which it relieves when it rises to its zenith. The moon is so much nearer that it is also powerful—more than twice as strong as the sun—as we see it in tides when a vast mass of water is raised five, ten or fifteen feet and in some places a hundred feet. When it is in conjunction with the sun at the new moon, when its effects are most injurious, it adds the depressing effect of its gravitation to that of the sun, which makes midnight unwholesome to man. At the full moon it sends in the influence of the moon rays which are very unfavorable to animal life. As it is passing from one stage to another it produces

effects on vegetation with which farmers are familiar, as physicians are with its effects in the syzgies when it works with the sun and brings on attacks of cholera. An attractive force which raises tides in some places from fifty to a hundred feet high must certainly affect everything on the earth.

These things are obvious to the dullest understanding; but all the planets in the solar system have their special affects, which are of course periodic like all planetary movements. They belong to light, electricity, magnetism, and psychic forces, which are illimitable; and I hold it demonstrable for I have discovered in my experiments that every planet has a peculiar psychic force different from every other planet and effective upon the life of man. All of this is governed by exact periods, and it seems to be well established that the influence of the moon and planets affects not only the tides of the ocean but the whole mass of the earth, causing its volcanic forces to become active and bring on earthquakes. Pliny says that Anaximander a Greek astronomer "foretold the earthquakes which overthrew Lacedæmon."

There is a certain condition of the planets which is believed to produce earthquakes and Dr. Goad enumerates twenty earthquakes which coincided with that position. In 1881 Mr. Pearce predicted earthquakes when that

position appeared. It was verified by an earthquake at Chios in 1881 which destroyed 4,000 lives—another destroyed 34 villages in Armenia, and sharp earthquakes occurred in Switzerland, Lyons and Grenoble. Several other predictions have been verified.

This subject would require a large volume to do it justice and we must leave it now and all its numerous illustrations of the periodicity which governs the universe, to present in conclusion some practical rules based on lunar periodicity, saying nothing of the planets—rules which are sanctioned by observations of three thousand years and endorsed by Pearce.

These rules show that in serious diseases the crisis arrives on the 6th, 13th and 20th days—first on the 6th to the 8th day, the moon passing through one-fourth of its orbit—2nd on the 13th to the 15th day, as she passes through half of her orbit—and third, the 20th to 22d day, the moon passing through the end of its third quarter, having passed through 270 degrees.

This illustrates the periodic law first stated in this book, discovered over thirty years ago—the fateful six in the number seven—and the fateful 270—the number of days which brings us to separation from our mother and exposure to a period of danger.

Nature should rally on the 8th and 9th

days, if not, we may wait to the 16th or even 23d, but the 27th is a very evil day.

CHAP. 3.—SEPTIMAL SYSTEM.

Septimal system represented by the days of the week.

The first fifty years analyzed and described—my personal experience—advice how to manage the sixth period to avoid misfortune and reach wisdom. How the months of the year are arranged in good and evil periods. How to find your periods by the table—Importance of love and friendship.

Periodicity and fate of our country from 1776 on into the 20th century — our public men, Washington, Adams, Jefferson, Hamilton, Burr, Calhoun, Douglass, Clay. Young men our country's hope—rich men our danger—another class our savior.

The septimal division of time corresponds to the days of the week and is most easily understood by using their names, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. Sunday is the beginning of the week, Saturday its end. Sunday corresponds to the beginning of life and the other days to its progress.

If life is limited within fifty years, we have a period of seven sevens for its first cycle. The first seven years of the beginning of life is of course a period of weakness and growth under the protecting influence of parental love. The second or Monday period or seven to fourteen is a period of more active and vigor-

ous development under the same protecting care and the third or Tuesday period from fourteen to twenty-one is a period of still greater vigor, still assisted by protection; hence the second and third are the best periods. The fourth or the Wednesday period from twenty-one to twenty-eight is a period of struggle without protection, and consequently of care and trouble, as well as energy and accomplishment.

The fifth period from twenty-eight to thirty-five, or Thursday period in which care and responsibility is increased, is a period of intense labor and the sixth or Friday period from thirty-five to forty-two is the one in which the exhausting results of struggle and misfortune become apparent in a laborious life.

The period from thirty-five to forty-two, being a period of seven its sixth day or year is the forty-first, and that is the year in which calumny, disappointment, ill health and financial loss, are most likely to appear if the destiny of the individual is not determined by his stars as fortunate.

It was in my own experience the time when I retired dissatisfied from my college position, with some financial embarrasment, some enemies, the only ones I ever realized, and came near losing my life in the Ohio River when frozen, by breaking through the ice. I have

seldom found any whose forty-first year was at all satisfactory and free from misfortune.

The seventh or Saturday period from forty-two to forty-nine may experience the lingering effects of the sixth, but it is a period of comparative rest, and after the forty-fifth year men are excused from military duty to which they are liable from twenty-one to forty-five.

From forty-two to fifty-six is a weak period, Saturday being rest day and Sunday an infantile period, the beginning of a second cycle, appropriate for change with the more auspicious influence of the first twenty-one years of a second cycle if the first has been successful.

In our sixth period we need all possible aid from friendship and love as we do in our first 6th period which is the time of birth. The best assurance of that is a happy marriage, and men generally obtain that by finding a wife younger than themselves, but women seldom seek the advantage of a younger partner.

It is too late to wait until the evil time and find friends then. They should be found in our happier years, and it is desirable that they should be younger, by from 7 to 17 years, which is a very favorable relation and it is equally favorable when they are twenty-five to forty-two our senior, in which case though they may be very good friends, we are not so apt to enjoy them.

I would also suggest that they are still better friends when they have left the sphere of physical existence, and much more competent to give us good advice. Many calamities in human history would have been prevented if spirit friends or guardian angels had been regularly consulted, for they have a clearer and more dispassionate view of all things. They frequently impress women with warnings which their husbands disregard. If Julius Cesar and Pontius Pilate had listened to their wives, it would have been fortunate for them. If Abraham Lincoln had consulted his angel guardians when he felt the solemn premonition of his own fate by assassination, his life might have been saved. There is no one who may not obtain this protecting influence if they seek it, for millions are now accessible to spiritual impressios, and capable of giving them to others. Many a man's wife might be his guardian angel if he would listen to her impressions. If I were now to give my best advice to a friend at his outset, in life I would advise him to get the advice of a scientific and honest master of astrology who would show him the path of destiny which he has already trodden and must follow through life, either blindly stumbling or with his eyes open to all dangers. The ruler of the Universe has fixed our pathway and we can walk in it with eyes open or shut. I regret

that I did not learn the value of the science in time. It would have saved me from serious errors.

If no such scientist is within reach, your ascended friends can see farther and clearer than you, and knowing what I do I would not be a true friend if I did not advise you rightly. They will advise you to lead a kind and honorable life as our elder brother Jesus Christ advised the world, and if you do you will get nearer to celestial wisdom. I have tried to show you in "Primitive Christianity" what the pure religion of Heaven was and is and if you seek that you will be beloved in life and honored in death, leaving a good memory among friends.

The first fifty years of life ought to secure a home and family, a good reputation and good friends in a good community.

In accordance with these views twenty-one years is the natural period of encouraging progress—the fourteen succeeding years, the period of labor and laborious progress, and and the next seven ending at forty-two, the period of decline and danger; so that we need be particularly prudent and careful in our sixth period, taking no risks or heavy responsibilities in our forty-first year.

Six being the evil number, needs to be guarded against. The sixth year of a child, the thirteenth, twentieth, twenty-seventh,

thirty-fourth and forty-first are all unfavorable in regular progression, bad, worse, worst. But the months are as important to be regarded as the years.

MONTHS—If the year is divided into seven periods of fifty-two days each the sixth period will prove to be the evil one. Taking my own example, being born Dec. 11th, my periods run as follows:

Sunday—Dec. 11 to Feb. 1.

Monday—Feb. 1 to March 25.

Tuesday—March 25 to May 16.

Wednesday—May 16 to July 7.

Thursday—July 7 to Aug. 28.

Friday—Aug. 28 to Oct. 20.

Saturday—Oct. 20 to Dec. 11.

This I think has been verified through my life. October has been my unlucky month, and at the present time I am realizing as I write the dangerous effects of an evil period upon my vitality though no one in meeting me would suspect it from my appearance. I am quite sure the result will soon be fatal, for it is an evil period developed in fortnightly periodicity which is the most fatal.)

Our successful time is the first one hundred and eighty-two days after the birth day. The latter half of our year is less promising, and the sixth period to be specially guarded against is from the 216th to the 312th day.

In the 6th period which begins our daylight life, we depend upon the love of parents and friends. So, in our 6th period through life we need that aid and should seek to have friendship and love to assist us.

That friendly love comes best from parents who are 25 to 42 years older than ourselves. Younger parents are less beneficent, under 14 years it is an unfavorable parentage and under 10 calamitous.

BIRTHDATE.

EVIL PERIODS.

January 1st,	Sept. 18 to Nov. 9.
February 1st,	Oct. 19 to Dec. 10.
March 1st,	Nov. 16 to Jan. 7.
April 1st,	Dec. 17 to Feb. 7.
May 1st,	Jan. 16 to March 9.
June 1st,	Feb. 16 to April 9.
July 1st,	March 18 to May 9.
August 1st,	April 18 to June 9.
September 1st,	May 19 to July 9.
October 1st,	June 18 to Aug. 9. ¹
November 1st,	July 19 to Sept. 9.
December 1st,	Aug. 18 to October 9.

From this table one may easily ascertain his periods by advancing his figures as his date advances in the month. Thus my date being December 11, the addition of 10 days would change the evil period from Aug. 18th and October 9th, to August 28, October 19. The evil months in the evil year, 41, are sure

Climacteric years correspond to the 34th place of the D or those days after birth, when she arrives at the square, or time, of her place at birth: = 7, 9, 14, 18, 21, 27, 28, 35, 36, 42, 49, 54, 56, 63, 70. Great changes, X, in these years.

to be unfortunate, and in the fifty-two days in the evil month period the worst will be the forty-fourth, or eight days preceding the end, which in my case will be October 12th, the day on which I usually expect some trouble.

PERIODICITY AND FATE OF OUR COUNTRY.

Our country born in 1776 was fortunate in the aid of Washington born 44 years earlier, and of John Adams born 41 years earlier, and Thomas Jefferson 33 years. These men were in a favorable parental relation to the republic, but Alexander Hamilton, though equal to any in ability, was in a Thursday relation (January 5th, 1757) and his influence on the whole was not beneficent. Aaron Burr stood in an equally unfavorable relation, born Feb. 6th, 1756, and came near defeating our noblest patriot, Thomas Jefferson, for the presidency, which would have been unfortunate for our country, and his subsequent career led to his trial for treason. His date was not unfriendly to that of Hamilton one year earlier, but their intense ambition and rivalry resulted in his killing Hamilton in a duel. He died in disgrace among his countrymen. It is probable that if Hamilton had lived, his influence would have been very injurious.

In the 6th year of our country, 1782, and in its 6th month, March 18, was born, John C. Calhoun, whose doctrine of nullification,

led nearly to the destruction of the Union by the War of Secession, against which the Constitution had not been guarded, as it was formed at an unfavorable time. The movement towards secession was assisted by the policy of Stephen A. Douglass, born 1813, in our country's evil period, 1811 to 1816. My own period, 1814, is not a favorable one toward this country. I cannot but antagonize its character and career with the sharpest criticism. I could have no great sympathy with a population that was ready when a political difference arose to shed the blood of many hundred thousands instead of submitting to peaceful arbitration, and which now in blindness and selfishness is advancing toward another civil war.

Henry Clay, born in 1777, was by that date in unity or harmony with his country, in which he was immensely popular. He firmly maintained its rights in the war with England, was active in restoring peace by a treaty, and in urging internal improvements and the promotion of our infant manufactures, but I felt in my first interview with him in 1832, that my spirit of progress and his mind on the American plane of thought were not in harmony. He received me with cordial friendliness but as my period was in a Friday relation to his (37) I was not attracted, and when I met another eloquent

statesman who was really my friend, my Friday relation to his birth (40) made me incapable of enjoying his society.

If our countrymen have already found the patriots that may guard our welfare, it will be fortunate in our coming troubles. They should be attended to and cherished now.

It is probable that those born in the dark days of 1860 to 1867 will not bring a beneficent influence. They will be about 50 years old at our next cataclysm (1909-15). This is not a positive dictum, but a suggestion to stimulate vigilance. Young men born between 1887 and 1888 will probably be our country's best friends. Men whose lives have not been devoted to accumulating wealth are our best reliance. History has not contradicted the opinion of Jesus that such men are not prepared for the kingdom of Heaven.

They are not a beneficent influence, for any passion long and successfully indulged becomes predominant. Even if wealth has been obtained by means considered honorable and not by financial strategem it becomes a financial magnet to hold man in the sphere of selfishness. The remark of Ingersoll that no man could own five millions, for the five millions would own him is not contradicted by experience. There are a few who can hold large sums and maintain their brotherhood with humanity, but they are very rare and

extraordinary characters and have not the opportunity. Hence they are not known. The millionaire may retain some agreeable qualities especially if his wealth was not obtained by financial energy and sharpness. Neither the business world nor the church has any conception of the duties of a rich man, though Jesus Christ has spoken truly. Millionaire wealth is fatal to a republic and has already dragged us down. And the people do not know that they own the land on which they toil. Women are our country's best friends, educated women can save us. The followers of Jesus Christ of Jerusalem (not of Rome) will make a republic when they appear.

CHAP. 4 —NATIONAL PERIODICITY.

Our country's history and fate—Calamities past—Calamities to come.—Periodicity of the United States—war of 1812, earthquake and financial distress—Why the Revolutionary war was successful—Why the Federal Constitution has been a partial failure. Critical times under Adams, Jefferson and Aaron Burr—Purchase of Louisiana, not entirely a blessing—The Friday Septimal introduced the war of the secession, for fate has no more mercy on corrupting nations than on individual sinners—secession resolutions came in the evil periods—desolation and moral corruption—the crime of Bankers and Speculators. Shall it be reform or revolution—1910 an alarming time—The voice of Jesus above the storm—Nations ruined by avarice of their masters—Rome, Egypt, France and South Carolina warn our demagogues in vain. The thunder rolls in 1909.

The most striking illustration of the periodic law that I know, is found in the destiny of nations.

United States began as a nation July 4th, 1776. Its first cycle extended to 1824. Its Friday period was from 1810 to 1817. During that period came on the unsatisfactory war with England called the war of 1812, its last great battle being Jan. 8, 1815. Had the war been prolonged into 1816 it would have been a much greater calamity. The end of a war is the gloomiest period, as derangement and distress have accumulated. From 1815 to 1820 was a period of great financial

distress. The extensive earthquake of New Madrid in 1811, which was in this period changed the face of an extensive region. ~

In the Revolutionary war, the first 7 years and 2 months brought Independence at the beginning of the Monday period, September 1783, and before its close in 1890 came the new Federal constitution, in 1887 and 1888 adopted with great difficulty too late in the period. An earlier or much later adoption would have been more fortunate. Certainly its results have not been satisfactory. From 1790 to 1797, the Tuesday period, Washington was elected in 1792 the Monday of the Tuesday period. He gave up the office and we lost his services in the Friday period 1796.

From 1797 to 1804, the Wednesday period, occurred the contest arising from the Federalism of Adams and his alien and sedition laws with the whisky insurrection and the dangerous contests of Jefferson and Burr in 1801, in which we narrowly escaped the triumph of Burr over Jefferson. The Wednesday period on the whole was unpleasant and 1798 was a period of contest with France, and Washington died in 1799, but on the other hand Jefferson purchased Louisiana in 1806. It was a grand purchase for the United States, but in an unlucky year, and it resulted in the Civil War of secession, arising from con-

tests over the regulation of this territory Jefferson was re-elected in 1805, leaving office in 1809, an unfavorable Friday period. The The Friday period took away Washington and Jefferson. Madison succeeded in 1809, the fifth year of the Thursday period (1804 to 1811) therefore entitled to expect an unfavorable reign which was more fully verified from 1811 to 1817—the seven year Friday period, in which the Embargo and the war with England made an unhappy time, and the British army came to Washington.

The Friday period of the second cycle (1825 to 1874) extended from 1860 to 1867, and after the hostile excitement of 1860 the war began in 1861. The war of secession began by the attack on Fort Sumpter, April 12, 1861, in the midst of the Friday months, which extend from March 21 to May 12. The union troops were called for April 15, 75,000, and May 3rd 82,000. March 21 to May 12 is uniformly an unlucky time for the United States, most frequently by corrupt and absurd congressional legislation, of which a great deal more is certain to follow.)

The first week of May is the worst possible time for the United States. A new President comes in March 4th, and the carnival of jobbery, intrigue and boodle, in dispensing patronage runs riot for two evil months, ably illustrated by President Cleveland when

he bought the Democratic party, and the game will soon begin again.

The acts of secession were passed by the Southern states in the Thursday and Friday months. In the Friday period, March 21 to May 12, by Virginia April 25, Arkansas May 6, North Carolina soon after May 20, Tennessee June 8. In the Thursday period, January 27 to March 21 and nineteen days of Wednesday, by Mississippi January 8, by Florida January 10, and Alabama January 11, Georgia January 19, Louisiana January 26 and Texas February 1. The entire secession was in the unfavorable latter half of the period excepting South Carolina, December 28, 1860, which South Carolina put into action April 12, 1861. Counting from December, 1860, the secession rebellion then begun, lasting five years and four to five months, ending in its fatal sixth period, leaving desolation and misery where it had ruled. Desolation was complete when we had reached the Nadir of our destiny and we are going to the same place now—blind as bats to our destiny.

At the end of its seven year period 1867, the process of recovery began painfully in weakness through the South, while the North became the hot-bed of the political corruption of the Friday period (1866) so fearfully portrayed by Mr. Lincoln in one of his letters, the consequences of which will probably develop

into another Friday period in 1910 and unless the seeds of political disaster, the unjust laws of monopoly, in land, finance and transportation, and other monopolies arising from ravenous selfishness and profligate accumulation shall be thoroughly burned out then by the volcanic fires, another Friday may come in 1958 or possibly the republic may be broken and new commonweaths have new destinies.

The evil period was so closely approaching in 1859 that I predicted six years of disaster in the Louisville Journal.

The opening of the war by Lincoln's call for troops, April 15, 1861 was in the exact middle of the Friday period, and its close was almost exactly four years from that time, coinciding with Lincoln's assassination, April 14, 1865. April 9th Lee surrendered, April 26th Johnson, May 4th Taylor, May 10th Jefferson Davis was captured, May 14th was the last fight in Texas, May 26th Kirby Smith surrendered.

It may be thought that the Friday period of the country was not appropriate for the surrender of the Secession forces, but we must remember that the maximum evil of a war accumulates continually to its close. The conquest of half the territory of the Union left its population in a most desolate condition, the people impoverished, farms in decay, many cities ruined, their entire cur-

rency lost, their autonomy not yet restored, the ignorant blacks coming into controlling positions.

The entire destruction of their currency, the greatest of financial calamities was greatly aggravated by the subsequent contraction prompted by the bankers, about five hundred millions being destroyed, when there should have been an issue of \$500,000,000 to replace the entire loss of their money. This was as disastrous as another year of war. We may therefore rightly say that the worst Friday year was 1866, the most calamitous time of the nation, the South ruined, and the North loaded down with debt with a vast pension list, (and the demoralization produced by war and the cormorant impulses of knavish speculators, fostered by four years of opportunity, a demoralization which is working out its natural result today, and giving us the sure promise of another period of national disaster equal to that from 1861 to 1865.

The sword of justice hangs over our heads, for no nation can escape the calamities that follow universal selfishness, and as the second corresponding period of calamity is not far off all prophetic minds are looking forward with fear. From 1867 to 1874 was our Saturday period, in which the evil effects resulting from the Friday period were continued,

and in the Friday year, 1873, additional financial trouble was caused by unprincipled legislation and corporate greed, which made Senator Newton Booth ask in 1874 if it were possible to have any reform or if oppression must go on until revolution comes.

Our next cycle reaches from 1874 to 1923, and its Friday period comes from 1909 to 1916.

As 1811 brought war within one year, July 19th, and 1860 brought war in a year, April 15th, an inauspicious month for its inauguration, we may expect if these precedents are followed that 1910 will bring civil war, or at least bring us to the brink of it, and as spring is the most unfavorable time to the country, especially the inauguration of a president, March 4th, it seems that our third president after McKinley will be in as perilous position as Lincoln, either unable to rule at all or only ruling at the head of a faction. And the second will find himself in a storm.

This is not a war of sections before us but a war of classes the most terrible that can be imagined. The wealth that has been accumulated, and by its accumulation has filled the land with suffering and poverty, and the grinding action of corporations, and other combinations that disturb the whole course of industry, throwing millions out of employment

must rouse a feeling of vengeance in the minds of victims if they can discover who are their oppressors.

The truth must in time dawn on the human conscience that no man has a right to monopolize anything and no man has a right to hoard up millions for riotous luxury, and domineering power while his fellow men are suffering—that no man has a right to ignore the divine law of brotherhood, and therefore Jesus was right when he said the rich man would not enter heaven, for the rich man is a criminal under divine law as long as he allows suffering to go unrelieved and as long as he enforces a social system of struggling competition fortified by monopoly which compels suffering, while the people's land, the people's roads and the people's money are monopolized.

His palaces and his lordly banquets in sight of human suffering, despair and suicide among his disowned brothers, will rise in testimony against him, and a social order will be established that will forbid the uprising and perpetuation of avaricious millionaires to corrupt society and teach a perpetual lesson of swinish selfishness, while corrupting the government into despotism that should stand for freedom and universal prosperity. It is only a repetition of history—the same drama of wealth corruption and ruin shown

in Rome and Egypt—the slavery of the masses predicting the destruction of the avaricious classes as it did in Greece and as it did in South Carolina, but besotted wealth heeds no warning. The white man is more rebellious and revengeful than the black slave. Our good periods end with the century. The clouds gather in 1902 and the thunder rolls in 1909 to introduce the storm. It is a happy thought to me that I shall not be here to witness the coming Friday period. The national demoralization has already gone so far that the philanthropist will not be listened to and crime must go on to its punishment. My life is utterly foreign to the present system, and it will be a relief to leave it.

CHAP. 5—THE LAWS OF PERIODICITY.

APPLIED TO THE HOURS OF THE DAY.

Morning hours feeble—Noon hours strong—Nature droops after six—Young and weak must go to bed early—Evil hours after 11 P. M.—Rest till sunrise—Ruinous effects of work before sunrise—But there is another law of life now discovered!

When the twenty-four hours of the day are divided into seven equal parts, each will be three hours and three-sevenths, equal to three hours twenty-five and five-sevenths minutes, counting it 3 hours, 26 minutes, and begin-

ning the day on an average at 6 A. M., the successive periods will be as follows:

Sunday—6 to 9:26.

Monday—9:26 to 12:52.

Tuesday—12:52 to 4:18.

Wednesday—4:18 to 7:44.

Thursday—7:44 to 11:10.

Friday—11:10 to 2:36.

Saturday—2:36 to 6.

The morning or Sunday hour of youthful freshness and preparation, laying in nourishment, and active freedom of movement, but not the hour of vigor or the best achievement.

The Monday hours are the hours of energy, achievement and success, the best part of the day. The Tuesday or afternoon hours are good also, but not as good as Monday; and Wednesday, when fatigue begins is a great deal less favorable, but may carry on and consummate the work of the seven best hours. The Thursday hours of night work are still less favorable and finally *demand* a pause.

The Friday hours are the time of rest which should never be invaded by labor. Nature then withdraws her resources; malaria concentrates near the earth; criminals, burglars and assassins are tempted to engage in crime, and the protective power of daylight and society is gone. The sun beneath the earth has a de-

pressing power to match his elevating power at noon, and if the moon appears it gives no life, for it has no vital force to give. The Saturday hours after three, bring on a more restful condition until daylight; the dews or frosts of the night are giving some freshness to the air. The secretions of the body have purified the blood, and the supply of oxygen in the blood is increased, and the excreta are ready for discharge which should be attended to. The body and brain realize restoration and preparation for activity.

This corresponds to the ante-natal condition before birth as sunrise corresponds to birth. The condition of the infant is nourished and growing. This is the time that we grow and our rest is like the ante-natal rest. We rise in the morning a little taller than when we laid down at night.

The ante-natal rest is sustained by the mother's life and love and the Saturday rest before day is sustained by the spirit of the universe; that is the time when in our passiveness, all things being tranquil, our spirit friends are able to come with blessings, or with visions more vivid as day approaches; and morning dreams or visions are apt to be true or symbolical of the truth. The Friday period forbids action, and invites us to rely on the oversoul of the universe, just as the forty-first year invites us to caution and re-

pose instead of action and risk. The Sunday hour of rising after six o'clock is to many people's constitutions an hour of feebleness, when neither brain nor body should be in any way taxed; this I have often realized when debilitated. Even those who are robust should not tax themselves heavily then, for their strength is not fully developed and it would diminish their energy through the day.

Farmers and laborers who rouse themselves for labor long before sunrise shorten their lives and exhaust the nervous system. This is peculiarly destructive to children, who, being in their Sunday period, the first seven years, should not be taxed in any way, but should enjoy the morning rest. For one to go to work before breakfast is like putting children to labor; to rouse before day for work is somewhat like taxing the unborn child through its mother. It is taxing the constitution before it is completely renovated. The amount of lunacy and brain exhaustion among farmers is due largely to their early rising, and imposing early rising on their children. Our writers on hygiene should endeavor to make this extensively known.

Humanity forbids child labor in factories. It should forbid all labor between ten at night and six in the morning. Indeed seven is an early hour for the factory bell; half-past seven or eight would be better; from eight to

twelve and from one to five ought to be the limit of labor, but night labor before ten is less injurious than morning labor before eight.

On the fatal day of crucifixion Jesus experienced the evil morning hour before Pilate, and the evil afternoon hour in his crucifixion.

Going to work before day is a disastrous practice—even going to work at sunrise is wrong. Car horses which start early are short lived. Both men and horses that run milk wagons, beginning their work at three or four o'clock break down and have to quit. A dairyman told me that he had broken himself down by getting up for his business at three o'clock and the men he employed never adhered to the business a whole year. Five or six months was enough generally to exhaust them and a common horse starting out every morning before day would break down in three months, though a very strong one well cared for might last longer. The appearance of the horses shows their, exhausted condition. But after all this is not the whole story. I have discovered another law. Man has two sources of life and two dates.

CHAP. 6.—VITAL PERIODS AND EXTERNAL PERIODS COMPARED.

THE LIGHT OF THE SOUL AND THE LIGHT OF THE SUN AS SOURCES OF LIFE.

The beginnings of life are critical periods—The first year a battle—Strong and weak constitutions explained—The two critical periods of life—When we have strength and why—Day work and night work—Morning weakness and sickness—Precautions for old men—A hygienic discovery—Farm laborers and dairymen—Management of children—Afternoon work—Legislators—Table of morning life and evening life—The two dates, importance of, the one unknown—Nero's mother—Controlling the creative process—Hypocritical superstition in favor of ignorance—Duty to posterity—Birth dates and life dates compared—When vitality fails—The Friday periods of life dates—Dangers at birth—The mysterious law—Critical Friday time at weaning—Birthday advice—Period of gestation—Critical time in 40th year—The vernal equinox—Suppers and breakfasts—Birth dates.

THE BEGINNING OF LIFE.—Our first entrance into this world gives us the most impressive lesson in periodicity, though we are too young to learn it, and no one has profited by the lesson.

Our life begins at conception, and this first year of our life comes to its Friday period after birth. Dividing our first year into its seven periods after conception, the sixth or Friday period begins at the 260th day, when

our mother is preparing to throw us off into the dangers of the outside world, for the period of gestation is usually 270 days (or 280) which brings us into our Friday period and the longer the birth is postponed, the farther it advances us into the Friday period, and the more dangerous it becomes to the mother and the child for she sympathizes with her offspring in the Friday period. It is a critical period and the church is accustomed to pray for the safety of women in child-bed. In this critical period we lose the protection and nourishment of the mother's constitution, and are cast forth into serious dangers—immediate peril of health and life which we usually manifest by the cry of alarm. The act of birth has exposed us to many accidents and calamities, and the earlier it begins, to avoid the Friday period, the better for our safety, but the evil days must be realized. It is the most tragical period of our whole existence, for unless the circumstances are favorable, half the children born die in the first six years. Starting in the unfavorable Friday period of our first year of existence, we enter upon our life of exposure in its Sunday period of exterior weakness, and in the Friday month of our complete life. Hence the first six weeks of the infant are a very critical period, being all in the Friday month.

This history shows that we have two per-

iods to calculate. The life period, which is 9 months longer, as it begins that much earlier, ~~and~~ ^{the} and the day period, which commences at birth. As the consequences of these two periods extend through life, they give us an important lesson. When the original life force is strong, it gives us ability at particular times which differ from the day force, and when it is feeble we must depend on the day force and fail when that fails.

The first 3½ hours of the morning have little strength for the day life and less for the spirit life or vitality. Nothing great is done at this time, and all great exertion is exhausting and ultimately destructive. Old men in their fortnightly Friday, when day life has lost its power, should do little in the forenoon. After a strong breakfast they should retire to their couch and commune with their spirit friends and God in a comfortably warm apartment with pure air, which must be reinforced with oxygen and ozone.

The detrimental effect of morning labor seems to me an important hygienic discovery, for I have never seen or heard any allusion to it by hygienists, practical men or miscellaneous writers and yet the facts are patent.

Any one may observe the premature exhaustion and vital dullness of farm laborers in comparison with people of the city who observe later hours. The rapid exhaustion of

life in horses of the street cars is a familiar fact, and still more remarkable is the exhausted condition of horses and drivers of milk wagons that start their labors long before daylight to serve customers in the morning. There is a great contrast too between the farmers' work horses that start early, and the saddle and carriage horses that observe later hours.

Calling up children early to study before breakfast or immediately after is an iniquity. No school should begin before nine o'clock.

The maximum of this folly is reached in the unnatural hours of monasteries.

There is a great deal of night service of policemen, servants and railroad employes which is highly injurious.

Strenuous exertion in the afternoon hours is well borne by those of strong vital temperament, for it is their best time—and they are vigorous till twelve P. M.

The greatest mental performances of strong men are in the late afternoon and evening. Legislative bodies do well to meet at 10 in the forenoon and continue until 10 or 11 at night or later.

We may speak of the two sources of life as morning life and evening life. They run together as follows, beginning:

MORNING LIFE.

6 A. M.—Sunday,
9:26—Monday,
12:52—Tuesday,

EVENING LIFE.

Friday.
Saturday.
Sunday.

Constitutions strong in the life power, date from nine months before birth, as their most important period. Their native strength is favorable to longevity.

Constitutions with a feeble endowment of spirit or life must rely chiefly on the sun force of the day, food, air and sunshine, and date from birth and sunrise. Their force declines with the sun and they should retire early, as the animals do. They are unfit for night work. Their best energy is from 9:30 to 1 P. M., which is moderately maintained till six or seven. They should retire not later than 9 P. M. and must have absolute rest from 11:30 to 3.

The highly vital class date their vigorous life not from sunrise to one P. M, but from 1 P. M. to 8, with a prolongation in good vigor to 12 or 1 P. M. They endure night work with ease.

VITAL PERIODS AND EXTERNAL PERIODS COMPARED.

Studies of human life heretofore have been based upon our birth. From that date we study our relations to coming years, coming

months and coming days. But looking deeper into the subject I perceived that there was another and a very influential date.

We do not begin life in birth. Life began nine months earlier, by conception, and those nine months are decisive. They are the most important portion of our life, when the foundation of our destiny is laid, and astrology must be an incomplete science until it takes cognizance of conception as well as birth. And humanitarian science is a very imperfect sort of sanctimonious quackery as long as it neglects the prenatal life which determines the fate of coming generations by the impressions made. These are our permanent nature and if they are very evil impressions they may give us a wretched destiny, which, centuries in the higher world, may not be able to overcome.

The mother of Nero (Agrippina) was a sister of the monster emperor Caligula, endowed with a similar nature, and the evil impress she made in her offspring was rewarded by being murdered by her own son who is probably still in the dark regions provided for criminals in the spirit world.

To control the creation of humanity is a philanthropy beyond all others. But they who lead in such a reform are liable to be assailed by all the combined ignorance and bigotry which hides itself under a hypocritical

mask of pretended Christianity, and seeks to persecute all who bring the discussion of such subjects before the people who are interested instead of having it confined to the medical profession, to whom it is a question of professional business.

I will show presently how to perform your duty to posterity and insure children who may rise up and call you blessed; but just now I must show how the dates of conception and birth bear upon our destiny and upon the proper use of our time.

We have nine months with our mother, before we depend on air, food and sunshine for our earthly life, and have to count our earthly destiny from sun dates.

It is more important to be well conceived than to be well born, for that conception may carry us to the loftiest destiny and if an evil conception our doom is sealed.

Both conception and birth give critical dates, and both should be studied to determine our life periods and policy in years and months.

As conception is usually nine months earlier than birth the reader will perceive that one who is born on January 1st was probably conceived April 1st in the preceding year. The month of conception therefore comes, though nine months earlier, three months later in the same year than the month of

birth, and as to monthly periods we must put its recurrence three months later, but as to annual periods nine months earlier.

Hence when my evil Friday sun period came, in September and October, 1855, my evil vital period came in December and January, 1854. I had not then thought of the vital periods but I recollect some affections of the lungs in winter—and that winter has not been to me a beneficial season in health—colds and pleurisy being my liability.

Hence in predicting for ourselves or friends we must recollect that evils in health come nine months earlier than the external relations of the evils of business and exposures, but three months later in each year.

The failure in vital energy may be a predisposing cause to ill luck in business relations, but usually the external depression precedes and becomes a cause of the internal. Worry in business brings on worry in health.

We understand this better by going back to causes. Unborn life begins nine months before exterior life or birth, under the protection of love. That protecting power breaks down at the end of the ninth month, 270 or 280 days, and expels us into the dangers and hardships of the exterior atmospheric life in which we have to generate our own warmth. This is the sixth or Friday period of the in-

terior life which may begin at the 260th day or end of the 5th period and last 52 days.

From the 260th to the 270th day is usually the beginning of our Friday trouble, as the maternal constitution is unable to shelter us any longer. We are thrust out in distress—the sooner the better—even if we come a little sooner before Friday it is a little better. Parturition should never be delayed—for the longer delayed the worse it is for mother and child; anything beyond ten days is evil and a delay from the 260th to the 300th day is dangerous and probably fatal. The 304th day would, according to the periodic law, be the most disastrous period.

Hence the external life begins in distress and weakness, as it begins in the Friday time of vitality—(though it is really the indispensable influence of a new life by oxygen) a large number dying in the first month of birth. That Friday time is a much more serious danger than a battlefield or most attacks of fever if rightly treated.

The exterior life is then at its beginning or Sunday period, a period of great weakness at first, handicapped by the sudden loss of support from maternal vitality. Thus great exhaustion is precipitated upon great weakness and nothing but the tenderest care keeps half the infants alive through the first five years.

Why this should reappear through life at

the same day of the month, science cannot fully explain at present, but we know that there is a common law of periodicity in disease. Hay fever is very punctual in its returns and many other constitutional affections are liable to recurrence. All we can do is to recognize the law as a fact—a fact that governs all worlds.

The internal life gets through its Friday period and Saturday period in 104 days and in the third month or Sunday, intelligence begins to dawn where only rest and growth had been observed.

In nine months or even 260 days, the Friday time comes to the external life, while the internal life has gained substantial strength from its best periods, Monday, Tuesday and Wednesday. This is the time when the support from the mother's breast must cease and the infant must learn to rely on other food—a critical change. To continue nursing longer than nine months is to overtax the mother, especially if she has any labor, and by sympathy injure the child. Neither gestation nor nursing can run into the Friday period with impunity. The nine month law or Friday law must be obeyed.

We may infer that at first when our mother drops us and at our second Friday period she weans us the cause is sufficient, but why does it come regularly at that time.

Sunday birth anniversaries must be associated with Friday anniversaries of exhaustion from the loss of mother. Hence our birth periods are not auspicious, but require care, rest and protection, and birthdays should never be celebrated with any extravagance but should be pleasant, social occasions, to receive marks of friendship and affection, avoiding drunken revelry, or exposure and catching cold.

Like other unlucky times it should be sheltered by all possible prudence and friendship. It is no time for bold enterprises, for the vital force is not well sustained, according to periodic law.

The period of gestation or intra-uterine life is a period of benevolence from the maternal constitution, in which the foundation of longevity is laid. The elephant has almost two years of gestation and two years of suckling infancy and his constitution is so built up that he even exceeds man in longevity. Short lived animals have short periods of gestation and are very prolific, like the rabbit, which the elephant is not.

It is with human life as with human enterprises, which are in their most delicate stage at their beginnings, and probably may follow the human laws of periodicity, but that question I have not practically tested. Yet in reference to this republic the human law has

been and will again be verified early in the 20th century.

The practical inference from the study of vital periodicity is that we should be extremely careful of our health in the 40th year of life as well as the forty-first for it is the forty-first after conception—and in the third and fourth months AFTER the Friday period of the year—that is—beginning three months later, and lasting 52 days—the worst day being about the 134th from the beginning of Friday time of our external life. Thus our Friday vital deficiency reappears at the three months later than the Friday time of our external relations or sun periods and runs for 52 days.

Having arrived at this conclusion by periodicity for myself I learned that it was confirmed by astrology—and thus periodicity and astrology put me in an unfavorable condition in December and January 1896-7, which I am now verifying in great debility but taking great care. Thus as the Sunday period of day life, which with me commences Dec. 11, is handicapped by the arrival at the same time of the Friday period of internal life—it must require especial caution in avoiding exposure or heavy taxation.

The reader will understand that the three months difference between exterior and interior periods correspond nearly to two sep-

timal periods of the year, which enables the first day of the vital Friday to correspond to the first exterior Sunday and its last to reach the exterior Monday.

Another valuable inference is that sunrise and the vernal equinox or sunrise of the year are critical periods like our birth days. The lassitude of the vernal equinox is sometimes jocosely called the spring fever, and suggests the idea of taking a little medicine to help the constitution.

I attach great hygienic importance to the suggestion of protecting our early morning hours. As the evening and afternoon periods, dating from the origin of life have a closer relation to vitality and longevity, they deserve more attention in that respect. Hence we may say that early morning work is more exhausting and ultimately more injurious than night work. I do not believe that indoor occupations running to midnight or later are so unfavorable to life as occupations that begin before sunrise. Night occupations require the exclusion of outside influences which depend on the course of the sun and early morning occupations should be protected from the early morning fogs and malaria and especially from early morning hunger. Breakfast should be an early and invigorating meal of warm food. Hungry exhaustion before breakfast may be opposed by the custom in some coun-

tries of having tea at six and a supper at nine. A similar object is attained by having a substantial dinner quite late, from five to nine. The tendency of the fashion has been to make the dinner more and more late. An interval of twelve hours between the evening and morning nourishment is too long.

In the Friday period of long life, 70 to 84, (especially 82-83) there is a partial protection in the fact that the Wednesday vital period is present.

It also follows as the vital period is nine months earlier that in reference to health the evil time may appear nine months earlier than in the day period, not in the Friday months of the 41st year but nine months earlier. Hence the beginning of the 41st year may be as unfavorable in some respects as its Friday months. The Friday months of day life relate more to external relations and the Friday at the beginning of the year to personal conditions.

CHAP 7—THE FORTNIGHTLY PERIODS OF A LONG LIFE.

Long lives require a longer rule but do not suppress the short rule—Second cycle a real improvement and progress, but a decline in earthly external affairs—The long scale to 99—When decline begins—The autumnal period—The winter after 77—The long crisis 80 to 82—The long scale corresponds to universal experience—Lessons from tables of mortality—Death our best friend.

Any failure to realize some adversity in the 41st year, which rarely occurs, may have an explanation aside from interference of others or astrological reasons referring to distant periods. It was forced on my attention in the case of Judge A. and ascribed to the strength of his constitution which gave him a long life. This led me to consider the destiny of those who occupy two cycles. If we consider the septimal division of a life attaining two cycles a life of ninety-eight or a hundred years, it leads to an important principle which at first I had overlooked, supposing the second cycle would be an improvement on the first, as Monday is an improvement on Sunday, and if the second cycle leads to the higher world the great improvement is manifest, but if it is merely an extension of earth life, it requires us to consider the entire life as

a unit, subject to septimal division, and the result of such a mode of analysis corresponds with the well known facts of life, as the last forty-nine years must be greatly inferior in energy and success to the first forty-nine.

Supposing two cycles or ninety-eight years to be about the normal extent of the healthy life, which is seldom reached or exceeded, but which may be attained when the world is civilized, its septimal division gives us the double seven, the fourteen years or fortnightly period, and places a great decline after seventy years. Thus:

Sunday—1 to 14.

Monday—14 to 28.

Tuesday—28 to 42.

Wednesday—42 to 56.

Thursday—56 to 70.

Friday—70 to 84.

Saturday—84 to 98.

In this arrangement the first twenty-one years are evidently the auspicious beginning, in which we receive the endowment of all we have, through Sunday and the best half of Monday, by birth, nurture and education. The period of most vigorous struggle extends from the middle of Monday to the middle of Wednesday, from twenty-one to forty-nine—the middle of life, when the period of a gentle decline begins, extending from forty-nine to fifty-six, when the decline becomes marked.

Thursday or fifty-six to seventy being the autumnal period compared to a year, when the harvest should be gathered, and as nature has no new achievements or growths we can but hold on to our harvest and take care of it. At seventy the cool period or Friday begins, extending to eighty-four—nature no longer builds up new forces—the sun of life is withdrawing from us, passing the autumnal equinox. The fiery ardor of youth is gone. The energies exhausted by any labor have no foundation to draw upon—the cold winter approaching is oppressive to the old but becomes more spiritual as earthly vitality declines. Our remnant of vitality must be protected or it will soon be exhausted—such is my condition now. The decline of vitality precedes the external decline, and birth dates are a critical time.

The Friday period, 70 to 84, brings its sixth crisis from eighty to eighty-two as eighty-two to eighty-four is the seventh or Saturday end, for in the long life calculation we go by fourteens. Hence in my own case, born in 1814, my Friday period, seventy to eighty-four, arrives in 1884 to 1898 and comes to its crisis in my present, eighty-second year. As in the fortnightly calculation of a long life, the septimal periods would be not fifty-two but one hundred and four—hence from 104 to 208 days prior to Dec. 11th, 1896, would be my

worst period, which would extend from May 20 to Aug. 29, which I have fully verified. It was a dark period of financial trouble, incipient paralysis and a little discord, and I realized how little sympathy a life devoted to scientific truth receives from the mankind of this world and how desirable a higher home has become.

I may pass through this crisis into the Saturday end of the fourteen year period, but I have no expectation of completing the Saturday period, as the Friday period has nearly exhausted me, unless my reinforcement from the higher world should be truly marvelous. I realize daily that they are sustaining me, and their responsive sounds when I lie down, or when I write or think anything that specially pleases them assures me of guardianship. They tell me that too that writing this little book was a wise undertaking, as it is not too far from common life. The Saturday end, 1896 to 1898, has its favorable vital time in the summer, which may sustain me through the year.

Certainly this fortnightly view of a double cycle or fully developed life corresponds with the usual experience of mankind—very few have much energy after eighty. Neither Bismarck or Gladstone are their country's leaders.

Life is in its most critical time at birth

but improves so that those who have lived to ten have a much better prospect than those just born. The prospect of life has increased ten years and one month by the Carlisle table and fourteen years seven months by the Northampton table.

The mean duration of life at seventy years from the reports of twenty offices is eight and a half years, a little over the first half of the Friday period. At eighty it is four and three-quarters years, a few months beyond the end of the Friday period. At ninety it is two years and a third. Thus at the beginning of our Friday period we may expect to realize seventeen twentieth-eighths of the period, but if we live ten years longer may reach the end of it. In the decimal periods, from ten years onward, the viability or prospect of life decreases with some regularity. Thus if at the age of ten there is a probability of living fifty years longer, at the age of twenty we should expect only forty-two years more. The reserve force or possible longevity, which at twenty is estimated as good for forty-two years, declines so that at the beginning of the Friday period, at the age of seventy, the viability is only eight years and a half—thus life continually declines from its first full development. It rises to its maximum in the first three periods, which are the most favorable of all, and declines until

it is exhausted. But the table shows that those who have attained an advanced age had a much greater original vitality than those who have not survived.

Such is the history of the periods of earth life. But man has an eternal life, and the second cycle, though it is a decline as to the earth, is a progress as to his eternal life—an increase in wisdom, in the development of his soul, in the control of his passions, and if he has lived rightly, in the maturity of his happiness. He should then be ready to depart at the end of his century to the better life unless he has some grand work for humanity to complete. The angel of death is his best friend.

CHAP. 8—PERIODICITY OF IMMORTAL LIFE AND PARENTAL INFLUENCES.

Periodicity is evolution, or progress to a higher career—Earthly misfortunes of life help the higher life—We are snatched away from a mismanaged life—A life ruled from above is not snatched away—Great life a possibility—New aspects and sources of life, the spirit and the sun—Sunrise and sunset and the equinox—Heaven comes as earth recedes—Earth life year—December 8 to January 29 its dark period—Life at the equator—The calendar year—Showing sun life—Statistics of suicide illustrate periodicity—External periods belong to the animal nature—Very interesting statistics—Philosophy of heat and cold in climates—Life from the spirit world differs from sun life—Wonderful relations of the two lives explained—Practical inference—Lessons from the two forces—Cause of the jolly night time—The proper bedtime—Dangers of the night.

Effect of marriage at different ages of offspring—Relations of parents and offspring.

The periodicity that surveys mortal life in periods of seven or fourteen years is not the whole periodicity of man.

The fundamental conception of periodicity is evolution or continual progress with variation and subsidence as in wave-like motion—Sundays of commencement continually receiving for new progress as well as the use and full of Mondays and Fridays. Monday and Tuesday the crest of the wave—Friday the valley between waves.

The 98 years in 14 periods represent an earthly career coming to its end when overpowered by adverse influences. But when the career is ended a higher career begins and the whole progress of life is toward that higher career in another sphere of progression and the two careers widely differ.

That which seems the misfortune of the earthly career, breaking it down, is an introduction to the higher career, and may therefore be considered in one sense a blessing. The sickness in which earth fades from our sight is the dawning of a higher life, an easy transfer. It may be compared to the decay and bursting the seed in the cold ground which enables the plant to reach sunshine and developes its flower—yes and that plant goes on as it falls in frost to a higher spiritual life.

The second cycle I regarded as an improvement on the first by the law of progress, but the second cycle leads to death and diminishes our capacities for earth life. In the earthly view it may seem unfortunate as a decline—but in a larger view it is a higher development or unfoldment of wisdom and nearer approach to our highest life.

Thus the decline of the earthly being the advance of the heavenly, progress is the continual law—from the things of earth in battle and toil to things of heaven in peace and joy.

The convulsive struggles of earth life release us more promptly, and the benevolent angel of death takes us out of suffering, but a life blessed by closer relations to the higher world has a more pleasant and healthful progress and does not need to be snatched away from earthly toils until the normal end of earth life for animal as well as vegetable life has a normal limit. Yet it would seem there might come an ampler development of humanity which might, like the trees of a thousand years deep rooted in earth, and expanded to the sky live through the centuries.

TWO LIVES.

Man has two lives, temporal and eternal. or rather two aspects of life.

One is visible, the other invisible. One is illuminated by the visible sun—the other by the invisible spirit.

The one flourishes in the sunshine and declines in its absence. Its two halves are divided by sunrise and sunset in each day—by the vernal and autumnal equinox in each year.

The invisible life comes in as the visible declines. It overhangs the hours of darkness on earth, and occupies the “night-side of Nature.” It over arches the wintry half of the year. It comes nearer as the terrestrial life recedes, and when the terrestrial life is

gone the spiritual life is in its glory, and the farther it extends away from the terrestrial sphere the more glorious it becomes. Earth life is like a morning to prepare for the heavenly life.

When earth life sinks in calamity we may, if we will, approach nearer the heavenly life.

It is one of the blessings of sickness and calamities that as we surrender our physical forces and passions we may cultivate the nobler sentiments and acquire patience and humility.

The earth life, beginning its day at sunrise, which ends at sunset, reaches its Zenith of the year in the summer solstice, June 22d, and its Nadir at the winter solstice, Dec. 25th, when nature withholds all supplies of life, but reaches its evil Friday period near its end, 104 days before the vernal equinox and extends from December 8 to January 29—its Saturday from Jan. 29 to March 22. This is the most spiritual period as shown by the record of suicides in San Francisco. From Dec. 8 to Jan. 29 is a spiritual period, but it is the suspension of all vegetable life. Nature then gives man no assistance.

Thus in the earthly or business like view of annual periodicity its most evil period is the period of spiritual life. The heavenly and the earthly life are widely different and the rich man has rather a poor prospect in heaven.

But there is a view of life which corresponds nearly with our calendar year, as it begins properly at Dec. 25, the winter solstice.

As the differences of a few days is not very important, we may count by the calendar year for convenience, which is six days in advance, and deduct six :

Sunday—to Feb. 21.

Monday—to April 14.

Tuesday—June 5.

Wednesday—July 27.

Thursday—Sept. 17.

Friday—Nov. 8.

Saturday—Dec. 31.

At the equator there is no division of the year into terrestrial and spiritual halves. It is all terrestrial, and the only spiritual relief from day life is in its nights, which vary little from the half of 24 hours.

This indicates a fullness of animal life in tropical regions and probable predominance of the animal nature, which is certainly realized in Central Africa and in some cannibal islands, but this may be counteracted by the superior nervous susceptibility of hot climates—making the nightly visits of spiritual beings more easy.

The evil effects of tropical climates appear in the lowlands and not in the mountains.

These principles are further illustrated by the periodicity of suicide, crime and insanity.

SUICIDAL PERIODICITY.

The statistics of suicide in San Francisco, as given by the Health Department reports of 1896, correspond with the law of periodicity. For this calculation which relates to the spiritual condition of man, the year may be regarded as beginning at the winter solstice, or return of the higher powers, beginning Dec. 25, which ancient nations celebrated as the birth of the year—or on the first of January, which is six days later.

The first six months to the end of June would correspond to three and a half periods, Sunday, Monday, Tuesday and the first half of Wednesday. This is the whole favorable half of the vital period. The second six months from June to January, would correspond to the unfavorable half, Thursday, Friday and Saturday, with the last half of Wednesday.

The first or favorable vital half had but fifty-eight suicides and the second half had ninety-four, thus the animal spirits rise as the sun is approaching and fall as it goes away. In the last three months of the year as it ends, the sun has gone far away and the suicides were forty-six, but when the new year began, the sun coming north, the suicides fell from from forty-six to eighteen—the last three months being twice as evil as the first three.

Friday and Saturday were two and a half times as evil as Sunday and Monday.

The beginning is far better than the ending. So it is in human life. The first twenty-eight years or fortnightly Sunday and Monday of a long life are far superior to Friday and Saturday or 70 to 98.

The external periods of material life seem to belong to the animal nature; as the internal or vital periods belong to the spiritual nature, and English statistics published by Dr. Laycock of the York Dispensary, confirm this, as they show the maximum number of suicides in summer, minimum in winter. The deaths from drunkenness at London reached their maximum in summer, minimum in winter. The cases of insanity reached their maximum in June and July, their minimum in December and January. The crimes against persons reached their maximum in June, their minimum in January. But the withdrawal of the sun in winter makes it a Friday period for animal life and shows an increased number of deaths in Belgian statistics.

Thus it seems that the more the animal nature flourishes under the patronage of the sun, the more it overpowers the spiritual nature of interior life. This seems to be verified also in nations, as the people of the North Temperate Zone have generally a higher mor-

ality than those nearer the tropics, and have conquered them in conflict. The Greenlanders contrast favorably with the people of Dahomey, who seem the vilest specimens of humanity the world has ever produced, vastly inferior to the Kaffirs of South Africa, and the Swedes and Norwegians compare favorably with the Italians—the Scotch with the English. The tigers, lions and poisonous serpents of tropical regions which cause so great a loss of life in India, have no correspondence in northern climes, and the Thugs of India and cannibals of Pacific islands have no analogues in the north.

The sun born luxury and influence of hot climates seem less favorable to virtue and health than the wintry influence of northern climates. The greatest mass of corruption and crime of ancient Europe was in Rome and around the Mediterranean—in Spain and the Barbary Coast of Africa. Bonaparte, Cæsar, Scipio, Hannibal, Alexander the Great and the Roman Emperors belonged to that region—so did the warlike Jews and the modern Turks.

Heat is essential to animal life, but in excess is destructive like all other manifestations of animal force. Its worst effects are produced in combination with water. Warmth and moisture promote putrefaction and malaria,

originating malignant fevers. Whatever promotes decomposition is unfriendly to life. Where warmth and moisture abound evaporation produces a negative condition exhausting to life, which is common in summer and favors suicide. Diseases increase a few days after rains. Life is more vigorous and active in a dry atmosphere which retains the warmth and electricity of the body which water rapidly conducts away producing languor and debility. Heat and moisture combined produce sunstroke. A cold climate protects the constitution by freezing out the water of the atmosphere thus protecting us against a debilitating influence and acting as an antiseptic which protects life like antiseptic medicines.

Thus we perceive why cool climates, frosty nights and mountain heights are beneficial to life and sustain the spiritual nature which is life. The highest development of humanity is in the mountains. Switzerland and Norway lead in Europe and Scotland in Great Britain. The Alleghanies and Rocky mountain region are superior to the sea coasts and river valleys.

Of our two lives one is drawn from the earth—the other from heaven. One is sustained by food, air and sunshine as long as they are necessary. The other comes from

the great fountain of life which invigorates the human race. It comes to us through our parents. One is transient, the other eternal. Prenatal science shows that the interior vital force which originated from the spirit world has different periods from the exterior or sun force.

The life force, which dates from conception, reaches its minimum or Friday period at birth or just before it. Birth or entrance upon exterior life and sunshine corresponds to sunrise. The approach of birth being like the approach of day—an unfortunate transfer of life from dependence, on life to dependence on food.

Consequently the life force is to the day force as Friday to Sunday—two periods in its year. The beginning of the day is necessarily the low period of the life force, for life has been inactive in the night, and the 12 hours past, from six or seven at night to six or seven A. M. produces a lowering of vital force. Hence the breakfast should be taken immediately on rising. It was a custom in Louisiana to ward off fevers by taking a cup of coffee with a lemon in bed before rising, which has a restorative effect on the liver.

When the wife rises early to make the fire and prepare breakfast for the family she is unduly taxed. Hygienic wisdom would suggest that the fire should be prepared at night,

needing only a match to start it in the morning. The breakfast too should be prepared and placed on the table at night, so that a lamp could in a few minutes warm the coffee, tea or meat in the morning. Morning tasks on rising are very injurious to delicate constitutions. The lamp chimney with a cross (sold in the shops) or even a pair of scissors on its top is sometimes effectual for the little cooking of a small family. But good food is very necessary in the morning—a substantial breakfast.

As the vital hours follow the day hours two periods behind, this fact gives us the new light on periodicity which I have recently discovered.

The day force is in its Monday maximum from half past nine to one, but this is only the Saturday period of the life force. The Tuesday period from, from one to half past four is but the Sunday period of the life force, and its Monday period begins about 4.20—its Monday and Tuesday periods reaching to half past eleven P. M.

These vital periods become more important in proportion as the day force declines in its Friday periods or in advanced life and I have lately realized it. As my day force or earth life has declined in advanced age I have to rely on the life force and find myself accordingly extremely weak and unfit for any duty

in the morning hours, when the life force is in Friday and the Sunday day force in its Friday-year, so that I have to lie down after breakfast. My vitality increases with the day's progress and from four to nine I am competent to intellectual labor, owing to the Monday and Tuesday of the life force and Wednesday and Thursday of the day force.

I find it best to stop at nine in the first half of the Tuesday vitality as the day force is then in its Thursday decline and longer continuance would increase the morning weakness.

The vitality of the human race carries them every day beyond the limits natural to the day-force, producing vigor late in the afternoon when the sun power is declining, and carrying them far into protects the night's cold negative hours.

Instead of using the daylight of early morning hours at and before sunrise they prolong the active day far in the night, and from five to ten P. M. is perhaps the most active and jolly period in the 24 hours. The Wednesday period of vitality, extending from half past eleven to three, is a favorite time among fashionables, although it is a Friday period of day life and therefore should be avoided. But such dissipation may be endured by those who have a great life force, though it would be destructive to those who have not.

It is the common impression of prudent people that our habits should be regulated as the sun indicates—that our labors should slacken and end in the afternoon, the night given to refreshing society or amusement and an early retirement, very little beyond eight, never later later than nine, which is the average end of the Wednesday period. Eleven thirty is considered a very late hour, and it is, for it reaches the Friday limit of the day force and all after night is in the declining Thursday period. Early retirement is necessary for those who have not a strong vitality.

Nine o'clock is a judicious limit to protect the day force, but a great many disregard it for the reasons given that we have an interior life force which may carry us beyond the sun limits, and those who are largely endowed with it may indulge in nocturnal hours, but no one should do this in whom life has been weakened by its Friday periods, whatever he may have done under twenty-five. Nor should children ever go beyond the limits of the day force for they are in the weakness of the Sunday period and should go to bed at eight and not rise earlier than seven.

These principles show us the dangers of the nocturnal revelry of the profligate even if intemperance and sensuality are excluded, for

the latter half of the night is not fit for action and must be given to rest and restoration. The sun born power comes to its Friday time at midnight and the vital or spirit power at sunrise, consequently the hours after midnight are the feeblest of all and these are hours when disease invades and reveals a morning patient. The majority of the attacks of cholera occur after midnight and this is the time when malaria takes effect on those who sleep too near the ground or in unwholesome apartments and when flimsily built houses expose the sleeper to a chill before he rises. The ventilation fad admits the night air even when malarious, which is never needed in a spacious apartment.

PRENATAL PERIODICITY.

The relation of parents and offspring runs through several septimal periods.

Counting backwards before our birth we find seven years of Saturday in which procreation by a parent is impossible.

Then seven years of Friday period presents 7 to 14 years of age in which procreation should not be allowed though quite possible in warm climates. A Friday relation is unfortunate and does not give the energy necessary to proper development. The feebleness of the Hindoo race is probably due to their very early marriages.

From 14 to 21 in the parent is a Thursday relation to us. Such parents are better than the Friday class but have not the strength maturity and wisdom for the parental office. But the offspring of very early marriages are in a very friendly Monday or Tuesday relation to parents and disposed to be amiable.

But older parents produce more energetic children and are more competent to take care of them.

The Wednesday period, 21 to 28, is one of equilibrium in the moral and physical energies—so is the Monday period, 35 to 42. But these periods give more energy than geniality in the offspring. They are harder to govern but receive the affectionate care of mature and considerate parents. Older men are kind and considerate to young children and young wives, but the wives sometimes neglect them and the children may be self willed, hence the first born or oldest children are the favorites and the law of primogeniture gives them an advantage in inheritance.

The common experience of mankind corresponds with these principles.

CHAP. 9—YEAR AND DAY COMPARED.

The day hours, the week days and the seven yearly divisions compared—All hours of the day explained—Importance of morning rest—Calculations applied to the year and my own experience.

If we take the progress of a year or the progress of a day, in the external or sun life, under the septimal division, the results correspond to universal experience.

Thus let the day begin on an average at 6 A. M. and we will find its progress corresponds to our law, as follows, the periods being 3 hours and 26 minutes.

Sunday—6 to 9:26.

Monday—to 12:52.

Tuesday—to 4:18.

Wednesday—to 7:44.

Thursday—11:10.

Friday—to 2:36.

Saturday—to 6.

The first morning hours are not vigorous, they are for preparation of food and dress with youthful freshness. Delicate constitutions are feeble in the morning hours, but acquire strength after the digestion of breakfast. Early rising is not beneficial to the delicate. The atmosphere needs the vitalizing influence of the sun, and dispersion of fogs and ma-

laria. From nine to one is the period of greatest efficiency, the Monday period, the sun is then giving its best service. The afternoon or Tuesday is not quite equal to the forenoon for business, and the sun is often oppressive in warm weather. The Wednesday period from four to eight is less favorable and 6 P. M. is a proper time to stop, the sun is then withdrawing its support. From 8 to 11, the Thursday period, fatigue is the rule, the sun no longer stimulates and the malaria is settling, we need the protection of a roof, and the refreshing influence of society and amusement. This corresponds to the Thursday autumnal period of the year and the Thursday decline of life, from fifty-six to 70, when we realize the need of rest from arduous duties.

At 11 the sun is far gone, shelter is indispensable, the weather colder and malaria more abundant—this begins the Friday period, when all occupation must be suspended, and every protection brought around us, and corresponds to the winter, which is the Friday period of the year and to the cool old age from 70 to 84, the Friday period of life, when the utmost care and abundant rest become necessary.

The midnight hours are unfriendly; the profligate, the thief, the burglar and assassin are abroad and good people are at home. The

night service of physicians and nurses is doubly taxing to the constitution and it is recorded that the officer in Spain who sought to escape the heat of the day by marching his men at night increased their mortality.

In our Friday years the spirit may be strong but the body is not, as I am now realizing.

So in the Friday hours of night, which must be devoted to rest, the spirit may be emancipated in visions and our guardian angels may be near.

But the succeeding period is more hopeful, the Saturday period of night, from 3 to 6, is a more spiritual period. It corresponds to the ante-natal period when a new life is maturing and the protective love of a mother is developing it. So in the early hours a new life is coming in the body for it has grown and is growing, the blood has become purified and the stock of oxygen assimilated, the excreta are ready for removal and the brain has recovered from fatigue. Now is the time when we receive the influx from guardian angels and the universal spiritualelement of nature, and visions or presentiments revealing the truth are often granted. If we are of a spiritual temperament our invisible friends often make their presence sensible by sounds or perhaps respond to our thoughts; thus the new life approaches that is born at sunrise.

The ante-natal period before sunrise for three hours ought to be sacred to the restoration of life, a great deal of nervous exhaustion and great loss of brain power are produced by rising at dawn or before day break, as it is practiced by many farmers and their wives, it is in this way as much as by long hours and night work that constitutions are exhausted and premature age brought on, with feebleness of brain. This lesson is enforced by the vital view that sunrise is the weakest period of the 24 hours in natural vitality.

The common sense and experience of mankind have taught all judicious people to give rest to the Thursday hours of the day and to the Thursday years of life, and to protect not only the Friday hours of night but the Friday season of the year, the pitiless winter when the sun is withdrawn, and the beneficence of nature suspended.

When the renovating power of nature is suspended in the winter period of human life we approach the end of the year or the end of life.

There is then a brief interval, the ending before a beginning, when in Saturday the foundation is laid of a new life, a new career.

This may come at the end of the first cycle, between 42 and 49, and if it comes then as it does to many, the new life of the second cy-

cle is a vast improvement on the first, for the second ought to be better than the first as Monday is better than Sunday, it is the beginning of a higher life free from the toils and suffering of earth.

But if the normal strength of the human constitution exists and is well managed, the new life comes after the Friday period is ended, between 84 and 98, when we go rich in experience to our higher home.

These things have been realized in my own life, but I have not from time to time preserved the memoranda.

It was in the Monday period of my entire life that I mastered the problems of the brain and the sciences of psychometry and sarcogonomy were completed by 1842, my 28th year.

In my Tuesday period, from 1842 to 1856, I had my medical career and stood at the head of a flourishing medical college at Cincinnati, but the discord in the Friday of the first cycle came in at its close when I retired.

My Wednesday, from 1856 to 1870, was much less satisfactory, being one of irregular success in uncongenial surroundings, with financial success and financial misfortune, but offering an opportunity for political distinction, which I did not accept as it was foreign to my aims, though I might have reached a very honorable position. The opportunity came at the beginning of my second cycle

and might have been a distinguished period if I had pursued it with energy.

My Thursday period, from 1870 to 1884, had no satisfactory success, financial misfortunes came in, collegiate schemes had to be abandoned, my publications had but moderate success.

In my Friday period, from 1884 to 1898, my finances dwindled down toward poverty, my gifted wife passed away, and my constitution gave way to vital and atmospheric malaria, and from spinal exhaustion as the consequence of a fall, in an evil year. I was for some years not capable of more than half my proper labor. Yet with the aid of science I resisted all and kept up my mental vigor to a surprising extent, writing and speaking with such vigor that it was called robust vitality. Whether I can resist the periodic tendency to decline, many months is an urgent question now.

CHAP. 10—PERIODICITY OF DAYS, MONTHS AND YEARS.

CONCORDS AND DISCORDS—LAWS OF MAR- RIAGE.

The Genesis fable—Rest on Friday—Septimal law applied to our work days—Do we all observe Friday—When is our Friday—a discovery—How to find our week days and Fridays—Table to show every one his birthday—Coinciding years, months and days—How to match in your associates—who will harmonize with you and who will find fault—Our mysterious Friday antipathies—How they make mischief—How they are overcome—The laws applied to marriage—Relations of junior and senior—Relations of husbands and wives discussed—a complex question requiring study—Old men and young wives—Mature women and young men—A sure guide in the study of character—Advices for husbands.

The human brain explained. A brief synopsis OF THE TRUE SCIENCE OF THE BRAIN, showing what to seek and what to avoid, and a wonderful secret for posterity.

According to the septimal law every seven day period produces a degree of exhaustion by labor or exertion which makes rest necessary.

The old fable of Genesis, which the church in the early centuries regarded as an allegory or fable but becoming more superstitious, accepted as history, represented God as being so fatigued on Friday as to rest on Saturday, which was therefore made a Sabbath.

But it would be more reasonable to rest on Friday, the day of fatigue on which we are less qualified to gain success in anything. I therefore advise all to take rest for soul and body and avoid all risks and heavy responsibilities or new enterprises or exposures on their Friday days, Friday months and Friday years; but from want of energetic forethought, expecting to pass through my double Friday from seventy to eighty-four, I have allowed my great responsibilities in recording my scientific discoveries to accumulate on this period, and now in its most critical portion which is the eighty-second year, I am suffering from great prostration and am unfitted for completing my work but possibly able, after passing the eighty-second year to have a slight improvement in the eighty-third year which begins my Saturday.

In applying the septimal laws to the days of the week, we would of course advise any one to be careful on Friday, a principle so often verified as to seem true, but at length I have found a very intelligent and observant lady who maintained that Friday was her best day for action and Tuesday her best day for rest; this implied that her native week days did not correspond to the calendar days, that her Sunday and Friday were not the Sunday and Friday of the Calendar.

If Friday was her best day, her week may

have begun on Wednesday or Thursday; these-being her first day or Sunday would make Friday a good day Monday. If born on Thursday, Friday would be her Monday, and Tuesday her Friday. If born on Wednesday, Friday would be her Tuesday and Tuesday her Saturday. As she said Tuesday was her day for rest, unfit for any active business, I was sure she was born on Thursday, which would make Tuesday her Friday, Thursday being her Sunday. It is well for all persons to use the same vigilance as this intelligent lady, to find their lucky and unlucky days, which were forced upon her attention so often as to compel her to recognize them. Looking farther into her case I am convinced that I made a discovery and that she was actually born on Thursday though she had been told her birthday was Saturday. This discovery leads to the necessity in each case of ascertaining the week day which can be done from the following table. To enable one to select good and bad days from the day of his birth, I present the calculation of the relations of days. He who is born on Sunday will have his evil day for rest on Friday.

Monday brings its Friday on Saturday.

Tuesday on Sunday.

Wednesday on Monday.

Thursday on Tuesday.

Friday on Wednesday.
Saturday on Thursday.
Sunday on Friday.

This seems to be my experience, hence I infer I was born on Sunday and think I was once told so by a psychic.

The same principle applies in reference to months and years. We do not place everyone as born in January, and locate his Friday months from October 1st to November 19th, but find his actual birth and count his year from his birth date to the same day next year; and as to his years we count from the year of his birth.

If the reader would learn on what day of the week he was born, he can ascertain by referring to the table of years and days.

COINCIDENCE AND HARMONY.

All who are born in the same year, not too far apart, have similar years of good and bad luck, and therefore a certain similarity and adaptability, but if they unite in business in their evil years they intensify their misfortunes, as both are unfortunate. If you select for an associate one whose good Monday or Tuesday period corresponds to your Friday, his good luck may save you if you let him take the lead, when you should rest; but if you should bring some man in his unlucky year to manage in your good year, he

may spoil your success; so you must not let him lead then and lead you into his bad luck.

There is the harmony of similarity in those born in the same year, the same month and the same day.

But when days, months and years differ, they may produce beneficent harmony or intolerable discord—a problem requiring much study for each individual, in which I may guide him by showing the law.

Your young friend who is born seven to fourteen years or even seventeen years later than yourself is in a beneficent relation to you and predisposed to be friendly and may do you good. It is well for you to try him and see how far the relation is desirable if he is a proper person.

Of course the periodic law does not change his character though it effects his relation to you. He may be poor, ignorant, diseased, miseducated, or otherwise unfortunate, but he will be better for you than another of the same sort born in your Friday years and months.

When you enter into relations with a man or woman born in your Friday year, all may seem right, for others, but not be right for you. He is not born to be a blessing for you. He is probably disposed to find fault, to censure and condemn your action and character, or he may prove an adverse element by being

engaged in something unpropitious for you, or in sympathizing with something that is discordant for you.

I know, for example, that I have found myself in a Friday relation with gentlemen of ability and merit, to whom I felt an intense repugnance, though they were in many respects superior men, and entertained for me a considerable degree of esteem, which I could not fully reciprocate though I respected them highly. There was a real antagonism in our natures, expressed by the old verse:

“I do not like thee Dr. Fell,

“The reason why I cannot tell,

“But this I know and know full well—

“I do not like thee Dr. Fell.”

I have been acquainted with three ladies, they were superior women and had a high regard for me, as I had for them. One of them whose nature and purposes were foreign and adverse to my own had a monthly date harmonious to my own, and hence was personally very congenial, though our life aims were entirely discordant. The other two had life aims entirely harmonious with mine, making the basis of a strong attachment on account of their virtues. But their month dates were so discordant with mine, that it required much care on my part to avoid exciting the little unpleasantness and annoyance which comes from discordant

months. My monthly relation to them being as favorable as their relation was discordant, I was able with my harmonious relation to overcome their little irritability.

In such relations if the discordant party is the stronger, a rupture, dissatisfaction, or unhappiness will result, overpowering the friendly relation; but if the friendly relation is stronger it will overpower the discord. A strong exalted character, following the example of Jesus Christ will overpower all discords, and a hostile Friday nature if very strong will crush the pleasant sentiments in those who would naturally be friendly.

Suppose we apply this to marriage. A man who is thoroughly and entirely good in his nature will be beneficent to all who approach him, and a man thoroughly selfish, jealous, irritable and revengeful will be an unfortunate acquaintance for anybody. Periodicity does not annihilate characters but modifies relations.

I could not advise a lady to marry a man in a discordant relation unless he were so thoroughly good that even his discords would not be formidable though they would be distinctly perceptible.

The senior party generally has the advantage in matrimony. He is more disposed to dictate, to find fault or be dissatisfied though he may be polite enough to conceal it. The

junior is disposed to look on the other favorably, to be pleased at first sight and to be generally partial.

Men uniformly aim to be the senior party, and women submit to that arrangement, which increases their natural amiability to husbands, to whom they are inclined to look up, while men are not disposed to look up to their wives. This is seen in the forged Epistles of St. Paul manufactured by Catholic priests, in which women are required to look up to their husbands as children to parents or even as they would look up to Christ. St. Paul did write several epistles full of good sense and enthusiastic religion, but nothing derogatory to women.

If your husband is of your own age that is a good relation. If he is six or even twelve months older it is not objectionable. But if he is from twelve to twenty-four months older that brings a little discord. You will be partial to him inclined to like his manners and if he is a good man that will satisfy him, but his ways and manners differ from yours, and he will look on you with a critical eye in the small matters of personal intercourse. If he is a good man this may not show itself distinctly but only negatively. If he is not good it will show itself unpleasantly and it will require care to please him.

If he is three, four, five, six or seven years

older that will not make a discord, but five, six or seven is better than three or four. But in all these unfavorable dates just mentioned your amiability to him increases as his declines, so that if you are both good there is no trouble.

But if he is between eight and nine years older look out—you will then be the concord and he the discord and if he is of a cold selfish or jealous nature his relation will bring his discord to the surface and as a strong positive character he will be somewhat unsatisfactory or oppressive. He must be an uncommonly good man if the 8 to 9 year relation does not spoil his charm.

Beyond the ninth year, the older your husband is the better for you, if you love him. But from the eighth to the 14th year, he is not well born for you and you should be careful not to give him your affection till you have very thoroughly investigated and tested him, for he is in a Friday relation. But I do not deny that an entirely good man will be good even in a Friday relation, especially if you love him warmly.

From 14 up to 42 years of seniority is a good relation for a husband—the older the better but when he is in the forties though he loves you, you may not love him and you must be cautious. It is not a good position for you to be forty years younger than your

husband, but if your fountain of love is full and flowing and he is good you may be happy with him. Yet if you are easily annoyed or disgusted or irritated by a nature foreign to your own do not risk a discord.

You are not apt to fall in love with a man 35 to 42 years older than yourself but he is likely to love you at first sight and so you may reciprocate his love.

On the other hand you are in danger of falling in love with a man who is not really in accord with you, being in a Friday relation, eight to nine years older, and so you may win him, but I would advise you to look sharp and let him do his share of the courting and make his love and his good temper conspicuous before you trust him. Try his patience or amiability in advance. But if you wish to submit to a master and make your happiness by pleasing him you may accept a Friday master.

I knew of a lady who took an interest in a young man, had him educated and then married him happily. Of course he was devoted to his senior, and I would advise widows and mature woman to pick up young husbands when satisfied as to their character. I knew a lady who chose a husband at least twenty years younger than herself (perhaps thirty) her friends were all opposed to it, but I approved it and it was a good match.

Men who marry step mothers, or mothers-in-law are generally good husbands, and if somewhat henpecked do not mind it, for they know how to respect age and experience. It is a good discipline for a man to have a wife he is compelled to respect, and rather a bad discipline to have a timid harmless wife whom he can neglect or snub or oppress with impunity. If you have not enough self-respect or firmness and judgment to command the sincere respect of a man, you should let him alone, unless you wish to be a slave.

But in all cases make sure of the depth and strength of a man's love before you surrender. Observe his deportment to his mother and sisters—if it is not satisfactory avoid him. Finally study him psychometrically—if the impression you feel from one of his letters, not knowing who it is, is not satisfactory, let him alone.—The psychometric study of character, and how to train yourself in studying one you have not seen, is shown in my *Manual of Psychometry*, which gives every woman a safeguard against mistakes in marriage, if she will use it.

When I advise a gentleman as to marriage I of course advise him to select one younger than himself or of his own age. If she is eight or nine years younger, it is a charming relation if your natures are congenial. It is probable she will be so agreeable and yielding

as to spoil you or tempt you to be authoritative. Any where from one to eighteen years younger than yourself will be agreeable.

But beyond eighteen years her affections will be less intense—there will be less unity, and if thirty-five to forty years younger I would not recommend her; you will not be adapted to her nature.

If you are a modest and reasonable man with a high regard for women, you may do well in marrying a woman four to seven years older. But I would not recommend one two or three years older, and I would object decidedly to one nine years older: that is a discordant relation, unless you are deeply in love with her. Anywhere between eight and fifteen years of seniority is quite objectionable. She will be independent and different from you in her plans and wishes. It is even better beyond fifteen. Even thirty years of seniority will be beneficent if you love. A mature woman enjoys the life and freshness of a young man—and is disposed to give a maternal love, and if she is a well preserved woman you will not be ashamed of the contrast of age.—She will be very faithful in sickness and watchful over your welfare.

But the question of months is also important. For that regulates the harmonies of manner and person. You should avoid a Friday relation in months, unless you are

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good enough to overcome it. A lady born over nine months later in the year than yourself is not rightly adapted to you. Thirty-seven weeks, ~~360~~ days, is the beginning of the unfavorable period, and 45 weeks or ~~315~~ 315 days is its end. The very worst relation is 304 days. You may arrive at it by counting backward. Shun any birthday that is from 52 to 104 days earlier than your own—especially one 60 days earlier.

You may overcome such a discord by amiability and love, but unless well furnished in love, I would not advise you to try it. THOROUGHLY GOOD people can harmonize in spite of discordant relations in manners, owing to months or even discordant years, but others should not attempt it. A lady whose head is sufficiently elevated and symmetrically full on the upper surface will make any man happy and elevate his nature by her own elevation. If he is not a brute, she will greatly improve him.

But if you are a really good man—a good lover you need not depend entirely on periodic harmonies, for you can overcome them. Of course you will be happier with a harmony of periods but virtue triumphs over all such difficulties. And if you select a healthy companion with the proper head, all will probably be well. Hence I give you the locations of the good qualities in a head that contri-

butes to human happiness. The brain is not indicated by bumps as the ignorant suppose, but by the form of the head.

The human brain has its heavenly and its earthly region. One side looks up to God—the other looks down to this world of dead matter.—As we obey one or the other we go up or down—up toward God reaching heaven, down toward matter and force—toward passion and sensuality, selfishness and wickedness, reaching hell—the hell of a groveling beastly criminal nature, ready to destroy happiness or lives and then turn the pistol on his own brains and land in the hell of remorse in the spirit world.

The lower brain is for the body—the upper brain for the soul. They in whom the upper brain rules absolutely—who never yield to passion or selfishness or animalism, are of a nature a kin to heaven, and are a blessing all around them; as the other class are a curse. Jesus Christ was the heavenly model of the higher class, and the rich men of today whom he excluded from heaven are often of the lower class, and they create by oppression a similar but worse lower class—the men whom injustice oppression and suffering have made miserable and desperate.

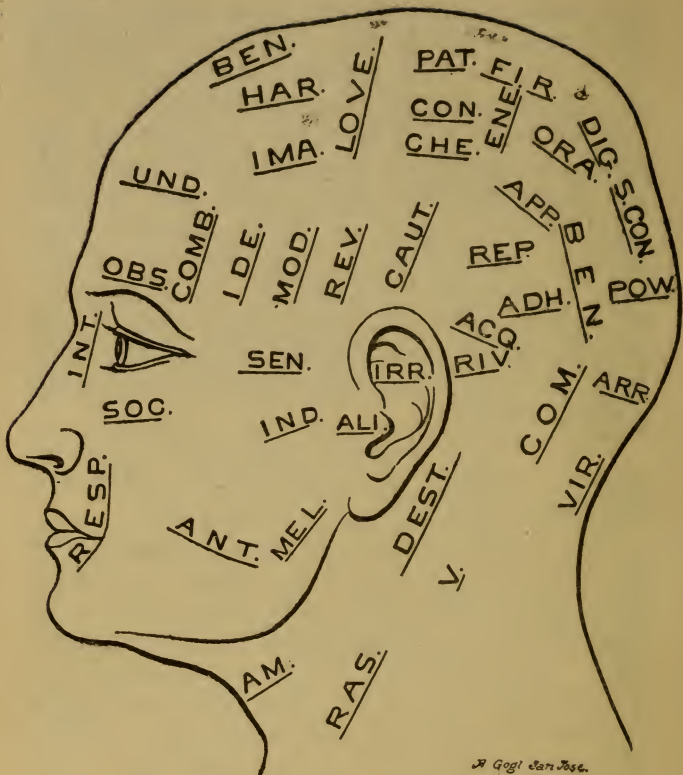
The following SYNOPSIS OF BRAIN SCIENCE has been demonstrated by experiment for fifty years, and is as positive as anything in

anatomy or physiology—being based on the anatomy of the brain. Without attempting to give the whole science I present all those qualities important in conjugal union.

If the head is divided by a horizontal line from the middle of the forehead backward, all above that line gives noble and amiable qualities—all below it gives animal force, temper and selfishness. If divided by a vertical line from the cavity of the ear upward,—all behind that line gives the strength and activity which make success.—The upper back head gives moral energy, the lower back head animal energy.

The frontal half of the head gives the intellectual faculties and sensibilities, with the amiable and yielding moral qualities.

THE FACE gives at INT. intuitive and quick perception of everything, including human character.—The upper part of the face gives expression to all the amiable pleasing qualities. It is marked SOC.—social qualities. The lower part of the face, ANT. indicates antagonism, self-will and resentment. MEL. indicates melancholy or disposition to look on the unfavorable side of things in opposition to CHE. Cheerfulness, which makes a gay happy nature. Physical warmth is indicated by prominence of the chin. RESP. Respiration, indicates activity of the lungs, the lower part gives deep respiration and a



A Gogol's work.

Acq.uisitiveness	Che.erfulness	Ind.olence	Ras.hness
Adh.esiveness	Com.bativeness	Int.uition	Rep.ose
Ali.mentiveness	Com.bination	Irr.itability	Rev.erence
Am.ativeness	Con.scientiousness	Love	Riv.alry
Ant.agonism	Dest.ructiveness	Mel.ancholy	Sen.sibility
App.robativeness	Dig.nity	Mod.esty	Soc.ial qualities
Arr.ogance	Ene.rgy	Obs.ervation	S. Con. Self confi-
B.E.N.Business	Fir.muess	Ora.tory	dence.
Energy	Har.monny	Pat.ience	Und.erstanding
Ben.evolence	Ide.ality	Pow.er Love of	Vir.ility
Caut.iousness	Ima.gination	Resp.iration	V.ital force

strong voice. AM. signifies Amativeness, which is reinforced at VIR. Virility. ALI. signifies Alimentiveness or interest in eating and if it is full, adjacent to the ear, a desire for stimulants or drink. If flat or withered at that spot it indicates temperance and incapacity for stimulants.

In the temples, SEN. indicates sensibility and delicacy. It makes the person sensitive not only to language and manners, but to weather, to pain and to everything that affects comfort. Those in whom this is defective, the temples being hollow, do not take care of themselves but are liable to overwork and exposure. When interested they forget the body. MOD. is the region of modesty and courteous deference to others. In excess it makes bashfulness. IDE. Ideality is the source of literary taste and general refinement and love of beauty.

IMA. is the seat of Imagination and love of the spiritual and marvelous. If large, with broad temples it produces mediumship.

HAR. is the seat of social harmony and an obliging, polite disposition opposed to combativeness—COM.

Pleasantry gives humorous and pleasing ideas—just above Und. (accidentally omitted in the engraving.)

Tranquillity, opposed to Restlessness, is indicated between Cautiousness and Love.

•The intellect is in the forehead, but needs to be supported by the energies of the upper backhead, Self Confidence and Firmness.

UND. is the region of general understanding and reasoning. OBS. of general observation and accuracy. A broad forehead gives power in planning and scheming above, and Invention below—COMB. Language and music are just behind the eye and eyebrow.

BEN Benevolence is opposed to selfish Acquisitiveness in the back head. The posterior part of it serves a friend heartily, the anterior part gives away freely. The central part of the upper surface of the head, LOVE makes a thoroughly lovely character. Whoever has that will be lovely as husband or wife, and whoever is deficient in that will not give a great deal of happiness in marriage but may be faithful to duties, if Conscientiousness (CON.) is large, whoever has large Love and Conscientiousness will make a happy home. The whole central space is marked LOVE. It includes Hope and Religion which are nearly the same—one means Hopeful love and the other Reverential love.

Serenity and mildness of temper is due to Patience—PAT. which is opposed to Irritability IRR. The latter is the chief source of petty quarrels and fretfulness or anger and alienation of feeling—a very dangerous ele-

ment in marriage. Patience and Firmness should be higher on the outline of the head.

DEST. Destructiveness, running from Irritability around and below the ear, seldom does much harm in a woman, though it gives her a full supply of temper and force, but in men it runs to anger, violence and lawless profligacy if not controlled by the Love region.

COM. Combativeness, makes one face opposition contend for his rights and become quarrelsome and stubborn, unless controlled by Harmony. In women it makes them good scolds, and firm in maintaining their rights.

ADH. Adhesiveness (located a trifle too low) gives a fondness for society and attractive manners, without which we get tired of company.

ACQ. Acquisitiveness makes a selfish grasping nature and when that region is large it brings in the deceit and jealousy of Secretiveness, which is just a little below it, and runs into Rivalry, RIV.—a spirit of competition to surpass others, with an inclination to gambling. Jealousy and Acquisitiveness spoil many men for husbands. They are exacting, jealous and stingy.

Cautiousness CAUT. is a cool steady quality necessary to success opposed to the Rashness and Carelessness indicated on the neck RAS.

Arrogance ARR, is inclined to be rude and overbearing, unless checked by Modesty. Love of Power POW. gives great force and ambition. Business Energy B.E.N. is intensely practical—fit for any business and with self-reliance will push on to success.

Approbativeness APP. (which should be located a little higher) gives pleasing winning manners and promotes social harmony.—It is stronger in women than men and so is Adhesiveness.

Oratory ORA. is active and impressive, showing off our ideas and illustrating them handsomely.

DIG. Dignity or self-respect is not the source of conceit but maintains dignity and seeks to be honorable.

Firmness FIR. is the most powerful of all the faculties, carries us through what we undertake, and is not afraid of danger.

Energy, (ENE.) gives incessant industry and efficiency, and if not balanced by Indolence (IND.) is liable to overwork. Cheerfulness (CHE.) is important in both sexes to hold up under misfortune and makes their company always pleasant. But when Cheerfulness is low, the head sloping down from Firmness like a steep roof, and Melancholy MEL. making wide jaws, life is very gloomy, and such people are oppressive company.

Finally Conscientiousness CON. does every-

thing honestly and industriously, pays debts, is grateful for favors and leads a godly life.

And now, dear reader, if you have secured a wife according to these rules, you have a treasure and a treasury that you must fill. Love her with all your might and she will give you compound interest on your whole investment. Never say a word that could possibly hurt her feelings; keep to yourself all such thoughts. *Don't find fault*, for that only injures your investment. There are ways to overcome all faults without scolding or grumbling, which only do harm; and when she is bearing children be doubly attentive and watchful if you would not be disappointed in your children. Court her still as you did to win her.

I can give you a wonderful secret that will make good children if you are kind to their mother. Place the top of your head in which all your good qualities lie against the front of her womb. It will quiet the fetus, make a lovely child and a successful delivery in childbirth. This secret is worth millions to posterity and I must not conceal it—a salvation to women and children if repeated. Kneel before your wife as she sits, while giving this blessing. If you are not willing to do this—you are not fit to have a wife.

After due attention to periodicity and to the development of the brain, there is another

important matter too often overlooked—the law of heredity. What is in the parents is sure to appear in the offspring though it may be difficult to tell which parent will have the greatest influence. There was a striking illustration in France which is authentic, in the family of a farmer named Etampes. The man hanged himself without apparent cause, leaving seven sons and five daughters—ten of the eleven hanged themselves, after marrying and begetting children, and all of these children have hanged themselves. But there was one survivor, a son sixty-eight years old, when the case was reported by Prof. Brouardel, Dean of the Faculty of Medicine in Paris.

All qualities and character are liable to this transmission and most likely to reappear at the same age. But prenatal impressions come in to produce strange results sometimes.

In reference to a man I would study his treatment of his mother and his sisters. If faulty in that he is not a desirable husband. The girl who has neglected or disregarded a mother, and whom her companions do not love has not the best qualifications for a wife. These things may be beyond the reach of the enquirer but they are not beyond the reach of Psychometry. The students of the Manual of Psychometry have a sure protection.

There are many other valuable truths which

are still secrets, undiscovered in science which I would like to give the world if it were sufficiently civilized to appreciate a true teacher and receive knowledge which is foreign to its habits and prejudices. But the more important a truth may be the more dangerous it is to give it out prematurely, as was realized by Socrates, Jesus Christ, Hypatia, Joan of Arc, Bruno and Servetus. But I may speak to future ages. "Primitive Christianity" is as much as the most enlightened can receive at present.

CHAP. 11—INDIVIDUAL EXPERIENCE.

Decisive experience of a lady, a gentleman and

NAPOLEON BONAPARTE.

(With a final lesson.)

The reader cannot realize the truth of periodicity as I do after observing hundreds of verifications which I have left unrecorded. At present I can only give him a very recent sample which I recollect.

It is the case of E., a lady of superior intelligence, who saw the great importance of periodicity as soon as I applied it to her life experience.

She was born of very mature parents—one 43, the other 37 years, older than herself, consequently endowed with a very strong vitality, as the periodic law shows. Hence she

has been a woman of heroic energy, triumphing and surviving under conditions which would have been fatal to 999 in a thousand.

In her Monday and Tuesday period, (9 to 15) her school girl days, she led. No boy or girl could outrun her. In her studies she was at the head of her classes. Her mind was quick and intuitive; her spirit utterly fearless. She has been shot at without a tremor—a stranger to fear—has faced hostile Indians and defied their attacks, and has always felt a consciousness of latent powers which justified a high ambition. She desired to enter a professional career, in which she would have been distinguished. But her stars were not propitious, for the narrow prejudices of family and friends terribly held her back and her unselfish nature yielded to friends, as thousands of noble women have under the rules falsely ascribed to St. Paul, been held down in obscurity. With a less amiable nature she would have won distinction.

This might have been overcome in time when thrown upon her own resources, but she inherited a disease of the nervous system which the clumsy system of medicine could never eradicate, and made her sensitive to all causes of disease, so that her life has been a struggle with physical suffering and calamity through which her vital force and energy sustain her wonderfully.

In the first seven years of her life her ill health was continuous, but more marked in sixth year.

From 7 to 14 (Monday period) she was remarkably vigorous and active, excelling all her schoolmates, but had a sick spell in her 13th or Friday year.

An attack of measles occurred in her unlucky 13th year (1855) and in her 20th or Friday year she had a sharp attack of pneumonia and bronchitis brought on by her benevolence in nursing a sister and the exposure of travel. But she was very vigorous and bright between 14 and 21, the Tuesday period.

From 21 to 28, the Wednesday period of strong action, she began favorably in the Monday year by a marriage which proved a happy and satisfactory union, blessed with a good son. But in the sixth or Friday year, at 27, came the death of her beloved husband with fraud on his estate, and the struggle of self-maintenance in which her energy soon won success in the 29th, 30th and 31st years. This was the Thursday period, 28 to 35, and the last years were bound to be unfavorable, from 32 to 35. Financial loss came on severely in the 32d year, 1876, the effect of which continued on through the Thursday and the Friday period (1877-1884).

At the same time, in her Thursday period, 1876, (the Friday year) brought on a severe

attack of pneumonia, in her Friday month, July. The evils developed in the Thursday period made the whole Friday period extremely unfortunate. In 1881-2-3-4 then in 39th, 40th and 41st years, there were continued misfortunes culminating in the 41st year.

An attack of inflammatory rheumatism which came on in her Friday month, July 1882, made her helpless for six months, unable to move for four months, and she thinks she has never completely recovered from its effects. Her friends had no expectation of her recovery—in her central Friday year.

In 1883 and '84 she was a complete wreck from this attack and domestic trouble, the severest calamity of her life coming on in her Friday year and Friday month, the effects lasting through the first year of the Saturday period, in a pulmonary affection supposed to be running into consumption, but ending in Monday year of the Saturday period—changing into a local tumor which her constitution overcame in 1887 to '88.

Her second son was born in November, a month congenial to her own and was of a very congenial nature, and her first son, born in March, which was her vigorous period of vitality, was a strong, active character, as well as congenial, according to his date.

In her Saturday period, 42d to 49th year, she had no serious trouble, but gradual im-

provement. In the fall and winter of 1889 and '90, in favorable months she made two public addresses which gained her her reputation as a speaker, but on the other hand in her unfavorable 34th year she made a very impressive public address July 4th, 1876, which she would not have done if she had known anything of periodicity, and in consequence fell into typhoid pneumonia in ten days afterward, from which she did not recover until the ensuing fall—though not a complete recovery then.

She remembered generally that all her serious attacks came on in the Friday time—June or July, and her recovering in the fall and winter, which are her favorable months. She was generally well in the winter. Being born in October, she does not suffer from autumnal malarial fevers, to which my birth date makes me liable. I have suffered much from autumnal malaria in late years and in my first experience of malaria in intermittent fever in my sixth year I became delirious.

Autumnal malaria comes in an unfavorable time for those born in midwinter, and the spring snows and thaws are unfavorable to those born at the end of winter. If born in March it will be well for you to seek a climate where the snows will not disturb you.

From 1884 to 1891, having passed through her Friday period, she had no serious trouble,

but gradual improvement, and increase of reputation, but in 1890, the sixth year of the Saturday^c period, she suffered much from a tumor which seemed to require a very expensive and dangerous surgical operation, but with her own intuitive skill and spiritual co-operation she recovered without the surgeon's knife.

In 1891 she entered her second cycle, a time for change and progress in a new direction—its Sunday period lasting to Oct., '98—and with prudence might have fully recovered, but misled by her heroic benevolence at a time which required great care to recover, she did not protect herself. She rested in her 50th year, beginning the second cycle properly; but in her 51st year she devoted about six months to nursing with a zeal and devotion which was far beyond her strength and was quite exhausted vitally, requiring the whole of the remaining Sunday period to recover from her rashness.

But in the July month she married and immediately realized nervous depression and suffering which gradually diminished, but she has had no happy time in July. Learning something of the periodic law, she retired to a summer resort camp, meeting some congenial friends and experiencing some pleasure. But her experience of law shows her that she still has trouble before her, but that she may

expect success at the end of the century, 1898-99, and 1900 when the advanced condition of the second cycle will be realized.

Her personal experience has made the periodic law very impressive to her. In '96 she was induced against her own judgment to engage in an enterprise in the summer, which was developed in July as very unfortunate.

She is very fond of children and has observed that the sixth month as a general rule brings on teething, feverishness, nervousness, cough, often followed by bowel troubles. The thirteenth month, beginning the second year is often unfavorable with such diseases as belong to the season, though the strength of the constitution generally resists. In girls she has noticed a sick spell about the thirteenth year, and that her first son had a sick spell of fever near the end of his thirteenth year and again near the end of his twentieth year with a financial loss of \$800. Again in his 27 year near its close he was disappointed in securing a good business and competence. Thus he realized the unfavorable influence of his 13th, 20th and 27th years, which he might have guarded against if he had known the periodic law.

I once had an opportunity to warn a friend against a periodic danger. After telling him of his periodic fate up to that time the gentleman, (Prof. L.), a highly intellectual gentle-

man, was so impressed with the truth of the law, that he asked my advice in reference to a course of travel he was about to begin. I showed him that it would result in an unfortunate failure, as it was then a very evil period, and he gave it up.

Aside from the law of periodicity I was sure from my knowledge of his plan that it would prove disastrous, though he did not perceive it. Men are liable in their evil periods to fail in their judgment and engage in ill advised or impracticable schemes. I can see in my own life serious mistakes in my unfavorable years which I have not detailed arising from practical errors. The evil year brings impaired judgment.

The knowledge of periodic law would have saved E. from many a severe calamity, and she keenly realizes it now.

I can add to her's an equally impressive case of a truly good man, Mr. A., whose whole life has been a series of mistakes in his Friday years.

With talent, energy and virtue, he would have been an admired and beloved millionaire if he had been warned by periodicity or astrology against his Friday years, and now he knows it and wishes me to record his experience for the benefit of humanity.

Born March 4, 1815, his evil years came on in 1821, 1828, 1835, 1842, 1849, 1856, 1863,

13 20 122 34 41 -45

1870, 1877, 1884, 1891 and 1898, and they all proved unfavorable.

He recollects nothing of his sixth year, but suffering from a severe boil; nor has he much recollection of his 13th year, 1828. But in his 20th year, 1835, he made the mistake of his life, as he now, sees it. He was pre-eminently qualified by nature for a physician, and even now is full of medical ideas, but though his friends tried to make him a doctor he ran off and went to a trade, in which his talents made him successful in a few years. But instead of adhering to his place, he made a change in his 27th year and in his 34th, a very evil year, he made perhaps his worst mistake in giving up a good and profitable marriage, dropping his business, and coming to California, from New York, where he had wealthy friends, which he thinks now a great mistake. A good wife would have made him happy and saved him wealth.

The California location was of course disastrous in his 41st year. He failed in business and lost everything, though his services would command three or four thousand dollars a year. His 48th year brought him loss in partnerships, which he knows were all mistakes, and in bank deposits, and he suffered from partnerships in his 55th year, 1870.

But now in his second cycle, the severe calamities have ceased, yet in his 62d year, 1877,

he was salivated. After his 58th year he had no serious trouble, and his health improved, but the time for fortune had passed, and he is now nearing his end humbly, though contented in mind, and is ready to see a better world. He recollects no serious troubles except in his Friday years, and sees how the warnings of periodicity would have saved him. It seems that judgment becomes less reliable in our Friday years. May such experience prove profitable to others.

PERIODICITY OF NAPOLEON.

Many an illustration of periodicity might be found in biography and history, but while finishing this little booklet, uncertain how soon the pen may drop from my hand, I am *unable* to make the research.

But I must select one famous example, in the life of that imperial scoundrel, Napoleon Bonaparte, whose crimes have debauched the world's conscience so completely that he still receives a tribute of admiration.

He passed through his evil periods utterly unconscious of the law he was fulfilling, and all nations have done the same without warning heretofore.

In evil periods men seem to rush on to their fate by the mental obscuration that belongs

to darker periods, and it seems to have been so with myself.

Shall it always be so? I trust not, for the divine light of Christianity, which is the light of Heaven, will penetrate the dark twilight of the obscurities of life, and the law of periodicity will mark the dangers in our path.

Napoleon was born August 15, 1769, and there is a singular harmony in consequence between his periodicity and that of the American Republic, seven years younger, one in July, the other in August. Both were destined to disturb and break the Holy Alliances of consolidated despotisms, and both came to grief in similar periods (he seven years earlier.) 1811-18 for the United States in an unsatisfactory war with England, which we wisely dropped, while we were protected by the giant power of Napoleon in conflict with England, and 1804-11, for Napoleon, when he started his fatal policy which we assisted by fighting England.

1816 was a disastrous year for the United States and I have already said that according the law, our war would have been far more disastrous if prolonged into 1816, without thinking how periodicity would have been fulfilled; but looking to Napoleon we see that he too was on his downward career and held England in check, beginning in 1812 his insane war with Russia, fighting England in

Spain and the allies in France, going down in 1814 and '15, when England might have turned upon the United States, but in 1815 the sinking giant rose again and occupied England's hosts until summer, protecting the United States. But in December, 1814, the United States, guided by Henry Clay, had concluded a not very glorious treaty, (saying nothing about imprisonment of American sailors), and Jackson's victory at New Orleans two weeks later, gave us some consolation; but if the war had continued to 1816 with the unembarrassed power of England it would have been terribly disastrous to the United States, from which we may learn that when we are running down in our Friday periods and contests, it is well to have a wise friend like Clay to lead us into the path of peace and safety.

Returning to Napoleon, we find his good periods of development and education running as follows:

Sunday to August 15, 1776.

Monday to August 15, 1783.

Tuesday to August 15, 1790.

Wednesday to August 15, 1797.

His evil periods were:

Thursday to August 15, 1804.

Friday to August 15, 1811.

Saturday to August 15, 1818.

Sunday three years to 1821.

As the Wednesday passes away the life struggle begins that exhausts and ends in death. I have not time to study Napoleon's first three periods of growth which made him a great man. The decadent periods of crime and desperation were Thursday 1797 to 1804, Friday 1804 to 1811, Saturday 1811 to 1818. How did they develop—as in Napoleon, and so in similar characters.

The turn of the tide comes in Wednesday 1790 to '97 when he entered his bloody career. In December '93 he captured Toulon. In 1795 thinking of enlisting with the Sultan of Turkey, he slaughtered the National Guard in Paris by cannonade, and was made commander of the army; and in March '96 (evil year 27th) marched to Italy, and in the same month married Josephine—a marriage that came to misfortune.

May and June were his evil months, March and April not propitious. Josephine was six years and fifty-three days his senior, which established discord between them placing her in his unfavorable month June and insuring much dissatisfaction on her part in personal intercourse, and insuring that he would be fascinated at first sight, being almost in a Sunday relation to her. I do not need to read any memoirs to realize the many petty irritations that must have arisen which his imperious temper would not tolerate, though he

must have admired and loved her. She could not be entirely happy in such a relation, notwithstanding it promised much love and he must have realized a lack of harmony.— He was too selfish to be faithful which she would feel, and she must have found persons more agreeable in manners than her husband. Look into her history, and I am sure this will be verified. As to her months, Murat was better suited to her than Napoleon and so were all of Napoleon's brothers, except Louis (Sept. 2, 1778) who was exactly fitted to be devoted to Napoleon which he was but had moral principle enough to try to do his duty. Joseph, Lucien and Louis all had principle enough to object to the criminal career of Napoleon, who was the black sheep of a good family. Joseph and Lucien had dates discordant with Napoleon's and Lucien quarrelled with his policy and broke off, starting for America 1810.

The marriage to Josephine was dissolved in its unlucky 13th year.

His campaign of lawless brigandage went on grandly and dishonorably in Italy, in his evil year 1796, and in his better year 1797 and in his good month, October, Austria yielded to his prowess.

In June 1798, the evil month of his first Thursday year, he went to Egypt, which might be called a piece of land piracy, and

made himself master, but left an infamous history. Disaster followed. Nelson destroyed his fleet, convulsions and massacres followed in Cairo, and he marched across the Syrian desert to attack Jaffa and Acre, where he was defeated and had to return in Cairo in his evil month June 14.

In his better month August he returned to Paris and became first Consul, actually emperor. In 1800 (Tuesday year of Thursday period) he displayed administrative vigor and success, made a successful campaign and peace with Austria, Feb. 9, 1806, and in the same year with Pope Pius, and a treaty of peace with England, March 1802.

He established a system of government for France, entirely despotic, aiming chiefly at military success.

His Italian policy irritated the English government and in the Friday year of his Thursday period 1803, and his evil month May 18, England declared war. It was not necessary that this evil period should involve him in war, but his own defiance of fate and of all moral law made his evil periods terrible.

Losing sound judgment at this evil time, he thought of invading England, and expected to be received as a liberator. The evil passions almost blind the judgement. At this

time Cadoudal and others were conspiring against his life which alarmed him—so as to result in the murder of Duke d'Enghein, and in May, (unlucky month) he crowned himself Emperor of France and King of Italy.

The assumption as King of Italy and Emperor in this unfortunate year (Friday of Thursday next to worst—being the 34th—paving the way to his 41st year) alarmed all Europe and in 1805 (the second year of his Friday period, a coalition was formed against him by England, Russia, Austria and Sweden and a sensible monarch would have sued for peace, but war began in September 1805. This was the beginning of his destruction and would have been worse if begun in June. But at Austerlitz he won a complete victory for 1805 and 1806 were the best years of his Friday period, and in Feb. 1806 Naples was conquered and in June Louis his brother made King of Holland and in October his good month 1806 he defeated Prussia and Austria and entered Berlin, and in November started his mad campaign against British commerce by the famous Berlin and Milan decrees, commanding Europe to obey him, which were ultimate failures and did more than anything else to bring on his destruction. In July 1807 he got Russia to submit to his crazy commercial war against England, then made further encroachments on the rights of

the people and began war with Portugal to enforce his commercial war against England.

In 1808 he seized the royal family of Spain and made his brother Joseph King of Spain, his brother Jerome becoming King of Westphalia, and swept through Spain successfully with 100,000 soldiers, and in 1809 he again subdued Austria, in his lucky month October.

To a superficial observer he was in the flood-tide of fortune though he was really treading on the quicksands of ruin. Friday bedevilment must be paid for terribly. Many a knave has been considered successful when he has put \$100,000 in bank, but has only damned his own soul.

In all his gigantic and desperate movements since 1803 he was only rushing spasmodically and insanely to ruin, for love is life and hate is death. He was driven out of Spain across the Pyrennees, and soon defeated everywhere.

General Jackson and Abraham Lincoln were wiser than Napoleon. They were not scourges but patriots. In their 40th and 41st years, instead of stirring storms and shedding blood they were avoiding rashness, living comparatively quiet and modest lives. Neither had any success or prominence in their Friday period. Jackson farmed and traded, lost money and was wounded in a duel which did him no credit.

In Napoleon's eight years of criminal folly came forth his crazy decrees, all in his evil years; beginning Nov. 1806, repeated Nov. 1807, Dec. 1807 and January 1808, and Aug., Sept., Oct. 1810, all unexampled in folly—the last commanding the burning of all English goods in every country he could control. This was a fatal period (1810 the fatal year) and roused the hatred of Europe, ruining commerce by blockading decrees. Providence passed sentence then by universal law, and 1811 to 1818 was the time of its execution.

In Dec. 1809 he divorced Josephine and his desperate struggles to enforce his commercial war on all Europe brought their natural consummation in 1812 in his insane war on Russia (—to enforce his decrees of 1806—10) —a war declared in his unlucky month, May, Terribly and horribly defeated there, he assailed Germany in 1813. Defeated by the allies, he tried to drive them out of France, but was conquered and sent to Elba 1814 in his fatal month of May, the third year of Saturday—the fourth year ending his career as a prisoner instead of being hung like minor criminals.

But his war with England in those years was of great assistance to the United States which it was his periodic destiny to help and the destiny of the United States to help him.

Blind to his real condition he rose again

in March 1815, widely detested and met his fate at Waterloo, abdicating in his fatal month June, surrendering to England in July and imprisoned at St. Helena, dying in his evil month May 5, 1821, going to a world not entirely congenial to his nature.

His surrender was in the 4th year of his Saturday period and his death in the third year of his second cycle in the Sunday period, the death was a good event for him giving him centuries to reform.

He was crushed and put finally to rest in the fourth year of his Saturday period, but it was predetermined by the insanities of his Friday period which came to their maximum in 1810 the Friday of Friday. What followed after that was beneficial to him and to the world. His Friday insanity was too intense to be conquered by one defeat, and his seventy-five years in the higher world have not yet restored his moral equilibrium.

FINAL LESSON.

If we rebel against Providence we learn nothing and continue ignorant. But when evils come it is our duty to seek the cause in ourselves—in our good and bad qualities. Reform yourself before you try to reform the world.

It is evident that if you had been good, wise and great, you would have conquered evils and gained success. If you have not done this study your failures and mistakes, and see wherein you are below the highest standard and resolve to do better.

THE FINAL HEAVENLY RULE.

To this advice I would add my best gift as a friend to every reader.

LOVE is the secret of life—true life—happy life—successful life. It will carry you high above misfortune and land you in heaven. Find what you can love, and love it with all your might. The more love you have, the more happiness, the more health and the more success you will have. Life will be joyful and friends near you.

Young man love your wife, body and soul, with overflowing love and fidelity. Young

woman love your husband but CHOOSE HIM BY THIS BOOK.

We must begin by loving mother and father, and if your soul is large enough to love God from whom all blessings come—and if you can love Jesus Christ, who is the world's example of a perfect life and try to imitate him, your prosperity is assured, and your evil periods may be conquered if you do your best, and in the land of the blessed you will remember with gratitude the counsel of your friend—THE AUTHOR.

PERIODICITY COMPARED TO ASTROLOGY.

Prof. Cameron, who is one of the best astrologers in the United States, has made the following statement:

Having studied the indications of periodicity throughout my life according to the doctrines of Prof. Buchanan it seems to me that as far as I can recollect they have been entirely true. If I had known this science in my youth it would have saved me from great mistakes and financial losses. For the last thirteen years I have been a student of Astrology, which also shows where I had made mistakes and seems to confirm the new Science of Periodicity from the beginning to the end.

A. E. CAMERON.

[Addenda of 2d Edition.]

CHAP. 12.—PERIODICITY DEMONSTRATED IN
UNIVERSAL HISTORY.

It is not possible to trace in every century the orderly periodic development of life which would require a volume so large that few would read it. It will be sufficient to survey to the farthest horizon the visible development of human history and see if the divine plan of destiny embodies the periodic law based upon the ruling number seven, in which mankind have always recognized a mysterious power, to which their religious rites conformed and which they recognized when taking up a second seven—they excluded the sixth and rested in twelve, avoiding thirteen.

To trace the law of periodicity through past and future centuries would require more time than I can now command and I must leave it to my successors.

But a second edition of this book is called for, and I must, for lack of time, give but a hasty glance over the field. Periodicity affirms an undulation in progress like rising and falling waves of the sea. It affirms the evil tendency of sixth periods as a general law of nature, which may sometimes be disguised by other interfering laws and influences, but continually becomes apparent. The rising and falling tides are as apparent in destiny as in the ocean.

As to our country, the leading republic, dating from July, 1776, which is therefore the beginning of its Sunday period, the periodic law indicates its future, and, as law operates permanently, we look back before our Sunday to recognize the preceding Saturdays and their preceding Fridays, and see if the law is everywhere verified.

We begin with a Saturday of seven years back, which has its Friday two years back, in 1774, and find the law operating. We look over a Saturday of seven sevens or

49, reaching back to 1727, which has its Friday period. (the sixth) from 1762 to 1769, in which the law becomes evident.

The next larger period of seven forty-nines, the grand cycle of 343 years, reaches back to 1433, ($1776-343=1433$) and in that period the Friday years are from 1678 to 1727.

Next we overlook the great grand cycle of seven three hundred and forty threes or 2,401, which has its Friday, 343 to 686 years back or from 1090 to 1433.

The 2400 years carry us back from our republic ($2401-1776=625$) 625 years before the Christian era (which has been accepted as the birth of Christ. Beyond that, history is not sufficiently authentic and complete to make a good mathematical basis, but it harmonizes with the entire trend of the twenty-four centuries, and if a law has ruled the world for the twenty-four past centuries we may safely assume that it is a mathematical truth and will rule the world for the future in the destiny of nations, as I have found it to rule individual lives.

I applied the rule to history as its test, and begun without knowing what the result would be. In calculating the evil periods, I found:

1762 to 1769,
1678 to 1727,
1090 to 1433,

which is the grand central period of evil. Let us see if these were favorable or unfavorable periods. But as the reader may think it easy to find unfavorable periods in the past, let us look also for good periods in the remote past—for if everything grows darker and darker the farther we go back, it is easy to find evil, and nothing really good will be found; but periodicity tells a different story, and history sustains it, contradicting the common opinion of the law of progress.

To look over twenty-four centuries we may divide this period in the middle, making each half twelve hundred. According to periodicity the first half will be good, being Sunday, Monday, Tuesday and half of Wednesday. The last half will not be good, being Saturday, Friday, Thursday and half of Wednesday. The two halves of the centuries should therefore compare as the hours of day

and night compare in periodicity. We submit the question to the verdict of history.

If we believe in the regular progress of humanity we shall expect to find the first half very dark and the last half very bright. But if we believe in periodicity and understand it, we shall expect to find the first half bright and the last half dark—which is contrary to the common ideas of evolution, and periodicity will point out four certain centuries as the very worst in all human history. If that is true it demonstrates the science.

What says history? Periodicity says the Friday period was in the last twelve hundred years and was between 1090 A. D. and 1433 A. D., being 343 to 686 years before 1776, and being in a hostile relation to the date of the origin of American liberty and progress, it must have been a calamitous time for all that America represents—a time for all the evils that America must conquer.

Periodicity says that as concerns progress, enlightenment and liberty, this must have been the darkest and worst of all known periods of human history. Let us bear this in mind when we study history. There is no philosophy of history which suggests such an opinion and there are many historical writers who conceal or misrepresent the facts for sectarian reasons.

Periodicity also says that the noblest time, the Monday and Tuesday centuries of all antiquity, was from 2058 (2401—343) to 1372 (2058—686) years before our Independence.

Let us look a moment beyond our Friday guided by periodicity, and see if all antiquity is a hostile influence by its ignorant undeveloped condition, as many would suppose.

The Monday period for this calculation would be from 2058 years back to 1715 back and the Tuesday period from 1715 back to 1372 back. What does history say of these 686 years with their center 1715 years before the dawn of the American republic—1715 is a very significant number as we shall see. It signifies the arrival of a good period as the evil declines or an evil period as the good declines.

The Monday and Tuesday periods extend from 282 years before Christ to 404 years after. The Monday period, reaching from 282 B. C. to 61 years after, and the Tuesday period from A. D. 61 to A. D. 404. Thus the advent of Christ and the Apostolic age came in the very center of the best period of 686 years—the labors of the Apostles extending into the beginning of the Tuesday period, which is the best of all.

This was the brightest illumination in all history—a burst of sunshine throughout the first century, and that spiritual illumination seems so bright as to be incomprehensible to mankind to-day, when they are just opening their eyes to the spirit world.

The eight centuries of which Christ was the center, are the classic ages of history—the ages of philosophy, eloquence, religion and art, admired by all the ages of world—they recall to every reader the illustrious names that flit through the memory in a moment, such as St. John, St. James, St. Peter, St. Paul, St. Matthew, in religious heroism, and in philosophy, virtue, astronomy, mathematics, art and eloquence, Aristotle, Aristides, Apollonius, Augustus, Anaximander, Anaxogoras, Archimedes, Buddha, Cicero, Cæsar, Confucius, Demosthenes, Epaminondas, Euclid, Empedocles, Epicurus, Hippocrates, Hipparchus, Horace, Marcus Aurelius, Ovid, Pericles, Pythagoras, Plato, Plutarch, the Plinies, the Ptolemies, Socrates, Solon, Seneca, Tacitus, Thales, Virgil, Xenophon, Xenocrates, Zeno and a hundred others.

From this bright period which seemed to promise so much, the world, leaving its good period, sunk in 686 years (from Tuesday to Friday)—a condition (from A. D. 1090 to A. D. 1433) in which ignorance, superstition, blood-thirsty ferocity, knavery, profligacy and lawlessness, covered Europe with slaughter, pillage and desolation, reducing empires to slavery, with poverty and beggary among the masses. It would require a large volume to portray the condition in which intelligence was paralyzed, education debased or destroyed, slavery established by a feudalism practically worse than African slavery, while the commanders and leaders of society, but few of whom could read and write, were

generally like brigands and assassins, whose rule was "That they should take who have the power and they should keep who can." This is what history shows, but the church which ruled in those Dark Ages is still in power, able to disguise its own history and by its influence to discourage investigation and keep an overwhelming majority in ignorance of the condition of the world when Europe sunk in darkness below the condition of the Mahometan empire.

England, generally the foremost in maintaining individual liberty, was ground under the iron heel of William the Conqueror from his conquest 1066, to his death 1097, the Saxon population being reduced to virtual slavery. His son, William Rufus, kept the nation in constant war until he was shot with an arrow in 1100.

The head of the church sixty years after 1433, was the notorious assassin called Alexander VI, but generally known as Borgia, of whom his most flattering biographer said that he was a general making war by assassination, who lost his life in drinking by mistake the wine that he poisoned to murder a Cardinal. Assassination by poisoning was not uncommon. Fires were habitually burning in numerous cities to burn witches alive, and for centuries the noblest citizens, obnoxious to any Pope, or suspected of heresy, were burned, hung or slaughtered. This monster, claiming supreme power over all nations, gave America to the Spaniards, who slaughtered the natives by millions, and another Pope, Adrian IV, under whom transubstantiation was established as a doctrine, gave Ireland by a bull to the King of England in 1156. The Papacy claimed supreme power as the agent of God to rule all nations and exterminate all who resisted it, and did all it could in the way of extermination, when it had the necessary power.

It based these claims upon the forgeries in the epistles of Paul, especially in the first chapter of Romans, "Let every soul be subject unto the higher powers, for there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation." This forgery secured the alliance of every imperial tyrant and

secured his support for the Papacy, which had fanatical followers to do its bidding, and to them it was more terrible than any earthly government—able to send them to hell or to pray them out of it—to keep their relatives in hell or release them—to send them to hell by refusing absolution, to impose any penance the priest may be willing to inflict or to cut them off from society as an outlaw who may be starved to death, robbed or even burned alive if he does not conceal his opinions. The Lateran Council 1215 and Pope Innocent III, declared that excommunication destroys all rights of persons or property. It even prohibits any intercourse with them or acts of kindness and that the excommunicated may be slaughtered or burned alive as a virtuous act, has been amply shown by the history of the church. So virtuous was it considered that King Ferdinand of Spain, under whom Columbus discovered America, was made a saint for his piety in personally carrying wood to be used in burning heretics.

Prompted by the Popes, millions of their fanatical followers attempted to invade and conquer the Turks, who were greatly their superiors in civilization and character, for the Papacy had profoundly debased all Europe and it would have been a great advance in moral progress if the Turks had conquered Europe. How many millions were publicly burned as witches and as heretics could not be accurately ascertained, nor how many were slaughtered, for not accepting the Pope as the vicegerent of God, and dictator for all nations—nor how many were tortured by the Inquisition. A Catholic mob enraged at Paul IV, burned the building and released 72 prisoners. The horrors of the Inquisition established and maintained by the church in the thirteenth century, remind us that truth is stranger than fiction, for it is difficult to believe the horrors of the world's black Friday period unless we read such special works as Hittell's History of the Papacy, published lately at San Francisco; and the world generally is very ignorant on this subject.

Whether ten thousand or a hundred thousand were burned alive as heretics, will always be concealed, but there was no concealment at the time of the horrid

spectacle, which was enjoyed by the aristocracy of the church and government in the Spanish slaughter prison sixty feet square, as they now enjoy bull fights since they cannot roast human beings. It was the greatest religious ceremony of the Papacy, and King Ferdinand attended it, carrying wood. This royal saint having made peace with the Moors and promised them protection from slaughter, was released by the Pope from his treaty that he might freely slaughter all who would not join the Papal church, which he was not slow in doing.

The century before and the century after the black Friday may be classed with it. In the 10th century the Papacy was sinking to the lowest infamy under such Popes as the seven called John (10th, 11th, 12th, 13th, 14th, 15th and 16th). John XII was deposed for his scandalous life. The 14th and 17th Johns were each assassinated by their competitors. In this century was fully developed the scrambling warfare of Popes and anti-Popes, four claiming to be Popes in 1046—the last of which scandalous scenes appeared in 1415, when three Popes were deposed at once. I shall not annoy the reader with the shameful details of licentious and criminal Popes excommunicating each other. Such religion might well be called a moral chaos. The century following the black Friday went on to its climax of infamy in Pope Borgia.

THE AGE OF INSANITY.

The black Friday period (343 years ending 1433) may be called the age of moral, physical and intellectual insanity of nations, and we are not yet half recovered from its debasing effects on the moral sentiments of mankind by false standards of ethics, and the vast amount of falsehood and forgery which it originated to conceal its crimes, using the Epistles of St. Paul crammed with forgeries to justify its claims to dominion by the sword and reconcile men's consciences to anti-Christian principles. The forged epistles of Paul still rule all churches called Christian and the false ethics rule in the churches and interfere with every government. Indissoluble marriage, subjection of women, vengeance instead of reform for criminals, splendor for bishops and cardinals,

subjection and poverty for the people—robbery of workers for the benefit of the priests and authority of the priests over all nations to compel the observance of the Sunday law of the Pagan murderer Constantine, although it was repudiated by Jesus and St. Paul—and most reverential deference to the long endured Lord of Massacre and Forgery, to whom eighteen centuries of ignorance have knelt and whom the debased moral sentiment still tolerates, for we are not yet out of the shadow of the Dark Ages.

Mankind have endured Papal crimes so long as to become insensible to their enormity and historians have so long bowed to the power of the church and treated its horrid crimes as matters of indifference or shielded them with apologies that the conscience of nations is torpid.

That the career of the Papacy for many centuries was that of an intensely superstitious but practically piratical band, determined to exterminate all whom they could not enslave (as was shown by Spain in the Netherlands 1567-1688) at a cost of \$800,000,000—was as clearly shown in Prussia from 1018 when Boleslas began the conquest of the native Prussians to establish the despotism of the Papal church until 1283 when the conquest of the Prussians was completed under Pope Honorius IV by the Sword Bearer Knights of the church, to whom was given all the lands they could conquer, over which they nearly exterminated the native population. This horrible long-enduring crime against a free nation by the brigands of the church is a typical illustration of the character which it has illustrated for eighteen centuries wherever it had the power, as it had in the Dark Ages of the Black Friday of which it has never repented. And Protestants, just escaped from Romanism retained the same criminal spirit. Calvin had Servetus burned with a slow fire of green wood and tortured his victims on their way to execution with hot irons. Yet a Scotch minister once said to me at Boston, "I adore Calvin"!

While these crimes were in progress against the Prussians, the Papacy under Innocent III (born 1161, dying 1217) attained its maximum power and Honorius, his successor, urged on the desolation of Prussia, but the

terrible and bloody crusade against Alligensian and Waldensian Christians, was chiefly impelled by Innocent.

The doctrine of the Papacy is now and always has been that every effort to revive the pure and peaceful Christianity of Jesus was a crime originated by the devil, which ought to be crushed by the sword or by burning alive. Early in the Black Friday St. Bernard of Clairvaux, the leading oracle of the church, founder of 160 monasteries and author of about eight hundred books, said of the Waldenses A. D. 1140, "There is a sect which calls itself after no man's name, which affects to be in direct line of apostolic succession, and rustic and unlearned as it is. * * * * *

It must derive its origin from the devil since there is no other extraction to which we can assign it." Stimulated by his fierce eloquence, those honest Christian pioneers of the Reformation were assailed and slaughtered or burned alive by the whole power of the church; but a remnant has survived seven hundred years of Papal ferocity and been restored to their rights in 1848.

Under St. Bernard, Innocent III and other Popes Europe went insane and as Chamber's Cyc. says, "Fields, towns, cities and castles were in many places almost depopulated, and innumerable legions fired by his prophetic eloquence, hurried to the East, nine-tenths of whom never saw their homes again."

The pretext of redeeming the tomb of Christ from the Moslems was a papal fraud as no tomb of Christ was ever known. His body was secretly carried away by his friends and no stone has ever marked the grave.

In the terrible persecutions of Alligensian, Waldensian and Huguenot Christians which roused the indignation of Milton, the horror reached its maximum in the establishment of the Inquisition to hunt, kill and torture heretics, beginning under Innocent III, with the 13th century, urged on by the Lateran Council 1215, and organized as a permanent tribunal 1248, which perfected the machinery of slavery and torture by establishing auricular confession which made it impossible to hide anything from the bloodhound skill of the heresy hunters.

If the reader could imagine a hell conducted by devils for torture without fire he may realize its character, but I shrink from the description of its horrors—one of which was a masked statue to represent the Virgin Mary, arranged to hug the sinner while the hidden knives of her arms and body penetrated his flesh. This was the last invention of Roman piety and was found in Spain, but the purpose originated with Innocent A. D. 1200.

ASIATIC BARBARISM.

While all this infernalism was in progress in Europe under Popes claiming to conquer the world, an equally threatening calamity appeared in Asia in the career of Temujin, born A. D. 1155 and dying 1227, who likewise claimed to rule the entire world, as the great high priest of Asia, Bout Tangri or "Son of Heaven" gave him the title of Genghis Khan, or ruler of all Khans, who should rule over the whole earth, as he might have done if he had lived ten years longer. He conquered nearly all Asia, destroying five or six million lives, and if like Mahomet, or like the Pagan priests of Rome who made the Papacy he had founded a permanent indivisible church corporation with one permanent head, Europe would have been conquered and the Papacy exterminated, for he had the greatest military genius of his century, and Asiatic barbarism would have triumphed over the Papal imposture which had concealed and abolished the religion of Jesus, changing it from love to hate. The history of this change after the deaths of the Apostles, which I have given in Primitive Christianity, should be studied by every lover of truth.

The death of Genghis Khan and division of his empire was fortunate for civilization.

In this dark Friday period, the Pope and priests, basing their claims upon a history largely interpolated with forgeries called the New Testament, reversing all the essential principles of Christianity and contradicting the Apostles, knowing that their claims would not bear investigation, adopted the necessary expedient of such impostors by prohibiting all investigation of their claims, making it a crime for any but a priest to have a

bible in any language and a still greater crime to translate and have it in his own language, for which Tyndale was burned alive in 1536, as many had been punished for reading it.

Hildebrand (Gregory VII) in the 11th century prohibited the people from reading the bible in their own language, claiming that it was the intention of God to make it mysterious.

In the whole career of the Papacy the claim has been enforced as far as possible that the Pope was the master of the world, entitled to rule by the sword, to make and unmake kings, to confiscate property, to conquer nations and take their lands, to subject all heretics to slaughter and burning, to make kings kiss his foot, which nine emperors were compelled to do—one of whom, Frederick I of Germany, had his crown kicked off by Alexander III, who called him a liar.

The unlimited assumption of Hildebrand and other popes of the dark ages have never been yielded in later times. They attempted to conquer England, capture Queen Elizabeth and deliver her to the Inquisition. To cultivate science or pure Christianity was extremely dangerous. Roger Bacon, the greatest, indeed the only philosopher of his age, was imprisoned nearly to his death, and there is a long list of martyrs.

The right assumed by the Pope to violate treaties and commit frauds and forgeries he even transferred to others, as in the case of Ferdinand. He offered it to Frederick of Germany, who scornfully refused it. All through the four dark centuries the popes sustained an enormous forgery called the Isidorean Decretals, which purported to be authoritative, being about a hundred decrees of popes and complete regulations of their hierarchy. The forgery was palpable but profitable, and was kept up until after the fourteenth century when it was dropped, the forgery being certain to any one who examined it, but the forgeries upon Jesus and the Apostles cannot be dropped without dissolving the Papacy.

We may say that the 13th, 14th and 15th centuries contain the world's maximum calamities and crimes and it is not too much to say that all great calamities

and crimes since that fatal Black Friday centuries ago may be traced to their causes in the moral debasement of mankind at that time. How many centuries may be required for our recovery we dare not say.

THE BLACK DEATH.

In these four centuries we have not only the maximum of pestilence in fifty millions perishing by the Black Death—but the maximum of political and clerical infamy in ignorance, corruption, despotism, persecution, slaughter, torture, burning alive and every imaginable form of crime. We have not space to describe it, nor would the reader enjoy the horrible accumulation of sufferings.

The pestilence raged from 1333 to 1357—the very center of the Friday of Fridays—a coincidence alone sufficient to demonstrate the law of Periodicity.

In that terrible center of Fridays, 1335—1384, the moral gangrene of the Papacy burst open from its own rottenness, resulting 1378, in two lines of rival popes, lasting till 1434, though both lines were deposed in 1410, Periodicity led me to look for that year as a Friday center; and I found the Papacy bursting to pieces in open violence and corruption under Urban VI.

It had been previously disgraced by Pope Boniface (1295) who assassinated his rival, and John XII whose life became an intolerable stench of licentiousness, for which he was turned out in 963, and would have been hanged under American laws. This utter degradation of the Papal court, which continued into the eighteenth century, is well illustrated in Prince Talleyrand's graphic description of the beastly death of a Catholic Archbishop in his presence in the midst of a gluttonous debauch and his conduct before he came.

At the beginning of the 13th century we find Gregory IX endeavoring to subjugate the Emperor Frederick of Germany, but in vain, and at the end of the 15th the most infamous of all imperial criminals, Pope Alexander VI—Borgia, assumed to give America to the robber nation, Spain—but perhaps the Black Death of the 14th century may be considered more terrible than all the Papacy could do, though not so lasting in its effects.

Our record of the dark centuries must for brevity be very incomplete, but we must not omit to mention the cruelties under the Papacy against helpless Jews, which reached their maximum in the Black Friday century, especiall^y in France. Chambers' Cyclopaedia says: "From the 11th to the 14th century their history is a successive series of massacres—kings, bishops, feudal barons and even the municipalities all joined in a carnival of persecution." Philip II, 1180—1223 confiscated and seized debts due to the Jews and banished them, Louis IX, whom Boniface VIII made a Saint in 1297, continued the confiscations and "at Paris 24 carts filled with copies of the Talmud, etc., were consigned to the flames." The Jews were again cruelly expelled A. D. 1306, but were afterward allowed to return, and two-thirds of their debts confiscated.

"In Languedoc and the central regions of France (1321 A. D.) the common people signalized themselves by horrible massacres of the detested race, so horrible indeed that in one place (Verdun) the Jews in the madness of their agony threw down their children to the Christian mob, hoping in vain to appease the demoniacal fury of their assailants. In whole provinces every Jew was burned. At Chinon a deep ditch was dug, and 160 of both sexes burned together."

In England from 1189 to 1253 their persecution was so fierce that they begged permission to leave the country. In 1280 in Germany Jewish robberies and massacres and banishments raged from the 12th century to 1476—being worse at the time of the Black death 1348—50. In Spain the Jews flourished under the Moors, but in the 14th century the priests became their enemies and as Chamber's Cyc. says, "Immense numbers were murdered and wholesale theft was perpetrated by the religious rabble. Escape was possible only through flight to Africa, or by accepting baptism at the point of the sword. The number of these enforced converts to Christianity is reported at 200,000. The fate of the Jews in Spain during the 15th century beggars description. Persecution, violent conversion, massacre, the tortures of the Inquisition—we read of nothing but these! Thousands were burned alive. In one year 280 were

burned in Seville alone. In 1492 Ferdinand and Isabella issued an edict for the expulsion within four months of all who refused to become Christians with the strict inhibition to take neither gold nor silver out of the country." About half a million were driven out or killed, but we omit the horrible history.

We present these terrible facts simply to show how history verifies the law of Periodicity. A volume might be filled with other illustrations. We must not overlook the conquest of the Moors of Spain 1212, and the establishment of the Inquisition 1248, resulting in the industrial ruin of Spain, reducing a great nation to beggary by expulsion of the Moors, and leading to centuries of persecution, war and ferocity, which have ruined a nation once the leading power of Europe. The calamities initiated in the Black Friday are still partially realized in the 19th century.

No sudden amelioration could follow the close of the Black Friday period in 1433, but its profound wickedness slowly roused the latent sense of justice and truth in few human souls and though Huss had been burned alive in 1415, the bold, enthusiastic preaching of Savonarola at Florence against the corruption of the age between the years 1452 and 1498 (when he was put to death) roused the spirit which appeared more successfully under Luther in 1510.

The first century after the Black Friday not only brought the beginning of the Reformation but a brilliant period in art under Da Vinci, Michael Angelo and Raphael, between the same years, 1452 and 1520. A taste for classic literature was roused and with the taste for classic architecture, painting and sculpture, in the 15th and 16th centuries superseding mediæval ideas, gave to this period the title renaissance, or a revival of the classic age. According to periodicity, this could not have occurred before the beginning of the 15th century, and it did not. It was, however, only a superficial polish on a criminal age. The Popes had previously made war on classic art and burned fine statuary into lime.

The beginning of its decline after its most powerful career was the beginning of the Thursday period of the

Papacy from 1442 to 1785. It was at this period that Luther came—1483—1546, Michael Angelo 1474, 1563, and Henry VIII reigning 1509—1547. This was the beginning of efficient Protestantism in Germany and England, as well as the Huguenot reformation in the struggle in France in 1560. Thus, in accordance with Periodicity the change from despotic triumph to progressive failure began early in its Thursday, appearing especially centuries later in the decree of Clement XIV, the best of the Popes, suppressing forever the Society of Jesuits for "the peace of the church" and their numerous expulsions from Catholic kingdoms, followed by the capture of Rome and destruction of its political power, through all of which calamities its cruel policy and insane claims to universal dominion have never changed.

The Papacy has not ceased to smile upon the Spanish bull fights, the horrible tortures of innocent people by Canovas, the head of the Spanish government, and the destruction of at least 300,000 of the peaceful inhabitants of Cuba by famine and the sword. But this is a vast improvement on the old Black Friday period, for the American republic prevented total extermination, and republics will soon rule the world, for to-day the Friday centuries of humanity have been left 465 years behind us, and in the future calamities there will be a resurrection to a nobler destiny.

A hundred years after the Black Friday its spirit was organized in the Jesuit Society, the full-blown flower of the Papacy. Though expelled for its crimes by every Catholic nation, it is again in power, because it expresses the true vital principle of the Papacy, and will surely drag the church down with it to destruction, notwithstanding the resistance of honest and patriotic Catholics, who adhere to the church because deluded in their education.

Periodicity embraces the future as well as the past, and points to the end of the Papal imposture as distinctly as it points to the Friday periods of this republic in the past and future.

In the great grand cycle of 2401 years, the Friday period of the church extends from 1715 to 2058 years from its beginning A. D. 70, chronologically A. D. 1785

to 2128. Its Friday period is counted onward from its beginning in the first century in opposition to the American periods we have counted back from 1776, so that its decline coincides with the progress of American liberty, as the date of its origin makes it the enemy of our republic.

In the declining period of the Roman church, beginning about 1785 (according to its Periodicity) its criminal power has been almost abolished by civilization, and yet it still asserts its claims, denying publicly that governments derive their just authority only from the people which was its assertion four years ago through Cardinal Vaughan, in England. Its clergy still hope to renew the power it wielded in the Dark Ages—in the absolute despotism of the church over any government chosen by the people—the most deadly antagonism to our Declaration of Independence; and this is boldly proclaimed by Cardinal Manning of England, by Archbishop Hughes of America, by Bishop O'Connor, by Brownson, their leading author, and by Pope Pius IX, 1851, as well as their leading newspapers, and has been amply illustrated in the Catholic government of the Philippine Islands—the most corrupt and cruel government on earth in the present century, which enables us to realize what it was in the four centuries of the Black Friday time.

Italy's great poet Petrarch (1304—74) and Michael Angelo, its grandest artist (1474—1563), who constructed St. Peter's Cathedral, portrayed the character of the Papacy in their time in words that should never be forgotten—remarkable words, as they are the testimony of Catholics.

From a sonnet of Michael Angelo we quote his words :

“The blood of Christ is sold, so much the quart,
And short must be the time ere even his patience cease,
For Rome still slays and sells him at the Court
Where virtue's paths are closed to fair increase.”

This allusion to selling the blood of Christ refers to the Papal pretension that the blood shed by Christ had the power of saving the world and the portion left on the

cross gave the Pope the saving power, which he used in pardons and indulgences!!! chiefly for criminal purposes.

Petrarch, the greatest poet of Italy in his time, condemned the Papal creed in still stronger language. He said:

“Well-spring of misery, abode of wrath,
Temple of heresy and school of errors,
Once Rome now Babylon, faithless and fell
Through whom men weep so sore and groan so deep;
Oh, forge of frauds, O, dreadful prison house
Where dies all good, where evil is born and bred
Thou hell on earth! A marvel huge 'twould be
If Christ at last pours not his wrath on thee.”

Petrarch was a Catholic, but as he lived in the midst of the Black Friday hell, he saw what he described, and honest Catholics have always made similar confessions. We must wonder at the power of superstition (believing the Bible the word of God) to compel men to cling to a church which they know to be a den of villainy. They had also another strong motive in the death by fire or torture ready for heretics.

St. Bonaventura (A. D. 1221—1274) lived in the midst of the Papal hell and was the most eminent theological writer of that time, excepting St. Thomas Aquinas (A. D. 1224—1274). Both were called seraphic doctors and Aquinas was called the universal doctor. These two saints of the Papal hell are the great fountains of Papal theology, which is a theology without morals and without Christianity. Both were contemporaries of the Inquisition, which was a part of their religion.

I have not examined the writings of Aquinas. It is enough to know that he is one of the Dominicans who managed the Holy Inquisition. St. Bonaventura, seraphic doctor and Cardinal, and therefore perfectly familiar with the inside life of the Papacy, said:

“Rome is the harlot who makes kings and nations drunk with the wine of abominations. The princes of the church are fornicators, robbers and the children of the devil: and by their vices they have corrupted the whole world.” And this great saint was himself cor-

rupted enough to associate with all these criminals and support the church they governed and polluted. This contamination, developed fully in the Black Friday, clings to the church still, and by the power of the church induces society to tolerate all its infamy and speak most reverentially of the Pope and the church.

St. Bernard of Clairvaux, 1091-1153, was a greater man than the two seraphic doctors—a fiery orator, who said that the Alligensian and Waldensian Christians came from the devil (as they claimed a regular apostolic succession), and started a bloody and disastrous crusade in 1146, already mentioned. This pre-eminent saint, whom Bonaventura and Aquinas followed, knew as well as they the infamies of Rome which he sustained, and said, “If we could look behind the partition that we might see the horrible things in the House of the Lord, the foulest things would appear on the inside of the partition. Many of these offenses cannot be concealed on account of their multitude, nor, by reason of their impudence do they court concealment.”

That tells the whole story, and it is needless to quote fifty other authoritative witnesses. Such is the *holiness* of Popes, bishops and priests, inquisitors and criminals, whom it requires foul language to describe. We see the fountain of all in the Black Friday centuries, and the foul tide running down to the 19th century so poisoning the moral sense of mankind that the six great nations of Europe still adhere to the church pronounced by its own saints “fornicators, robbers and children of the devil,” where, according to St. Bernard, “the foulest things appear,” and by reason of “their impudence” do not “court concealment” on account of “their multitude.”

All is sanctified, according to Bonaventura, by “union with God,” which enabled him to enjoy such crimes, as his mystical God is chiefly devoted to maintaining hell. To unite with such a god qualifies one to maintain a hell on earth. For in the most rigidly orthodox theology the happiness of the saints in heaven will largely consist in seeing the heretics roasting in hell, and no one can intelligently belong to the Biblical church that reigned supreme in the Black Friday and still follow its Bible, without believing that the majority of his neigh-

bors ought to be agonizing in eternal fire. But the time is coming when all who entertain these Biblical ideas will be regarded as unfortunate monomaniacs, and ashamed to confess their delusion, which certainly resembles insanity.

The Black Friday saints who enjoyed the roasting of heretics did all they could to annihilate all that was taught by Jesus Christ at the peril of his life, and seriously believed themselves holy, as their God delighted in human agony. When will the world recover from the Black Friday theology as Periodicity warns us? The Black Friday theology reached its maximum under its three great leaders, Bernard, Aquinas and Bonaventura, of whom Bernard was born as the Black Friday began, and the other two lived parallel lives through the first half of the Black Friday.

The Black Friday theology that established the Holy Inquisition was really the absolutely faithful theology of the Roman Bible, fairly carried out, like its geography, which made the earth a flat plane with four corners and a wall high above it to hold the waters for Noah's flood.

The doctrines of love, justice, reverence and disinterestedness taught by Jesus and St. Paul, were converted by criminal forgeries in an anonymous Bible constructed at Rome into a religion of hatred, cruelty, war and robbery, and as the forged Decretals ruled Christendom over seven centuries, no man daring to deny them, so has the Bible crammed with forgery held its place in power, no man daring to show its forgery and falsehood until I performed the work and published the truth in 1897-98, which every honest truthseeker, every lover of his country, should read and circulate among the dupes of Black Friday theology. It is the most important and wonderful contribution that history has ever received, and bears the title of "PRIMITIVE CHRISTIANITY," and is the first presentation of rational religion in literature since the murder of Jesus and his apostles.

If we should count the periodicity of the Papacy from the time when it dared to present a canonical bible without any evidence, on its own authority, and when Pope Victor could excommunicate Asiatic churches for

fanciful reasons, we would make its Friday period begin about 1885, the time when I began the exploration of religious history, which resulted in vindicating Jesus and the apostles, and exposing the biblical fraud. But this would be getting the periodicity of the Bible rather than the church, and the future of bibliolatry.

BIBLIOLATRY.

The 343 years for the Friday period of Bibliolatry may extend from A. D. 1885 to 2228, and the most fatal time would come between 2130 and 2179 A. D. 2170 is very near its limit, and we may expect two centuries more of its declining age, when it will blend with the spiritual movement, retaining its hold longest in the least enlightened nations. It will probably contribute something of a spirit of devotional warmth or reverence to the progress of humanity.

PERIODICITY OF THE PAPACY.

But if we date the Papacy from the beginning of the church, and not from the time when its bible appeared (and Pope Victor could excommunicate churches for celebrating Easter on a day he did not approve), we must go back a hundred years to its first origin at Rome, when it repelled St. John and started its Pope as a Roman bishop, Cletus, about the year 70 A. D. With this origin, which seems a more correct view of the Papacy instead of the bible, the Friday period of the Papacy as the antagonist of Christianity may begin at 1785, nine years after the birth of American liberty, (1715 is the decline of the orthodoxy which crucified Jesus), and extend to 2228—its most fatal time being between 2130 and 2179. Thus we have in 1898, 270 years to endure it, and during these years how many revolutions and wars may we have in which the declining superstitions may take an active part. Thus far our average seems to be two in a century. The predictions authorized by Periodicity are sustained by the statistics of this century, which show that Bibliolatry is going to destruction. These statistics, as presented in a New York magazine, "Mind," Nov. 5, 1898, (collected by

J. Montgomery McGovern), show that the church throughout the world is declining in members, and that from 1833 there has been a steady decline, amounting to eight per cent in 57 years. "Continuing at this rate," says Mr. M., "in seven hundred years Christianity will be but a memory. Relax the missionary movement one-half and the year 2240 will see no more Christians."

It is quite remarkable, also, that when Periodicity gives a limit at 2228 A. D., statistics prophecy 2240; and when Periodicity says that a decisive decline must have begun in 1885, which implies a very distinct decline in the preceding Thursday period, in the year 1834 (the Friday of Thursday), the statistician finds a decline beginning in 1833!!

Another study of Periodicity by G. E. Clemens of Topeka, Kansas, brother of the author, Mark Twain (S. L. Clemens), leads to similar conclusions in harmony with Periodicity. Mr. Clemens thinks he has found in history what may be called "an important natural social law" of thirty-year cycles. "He traces the anti-slavery movement from Lincoln's emancipation proclamation back thirty years to its organization in 1832. He follows the chartist movement for thirty years from its formation until its demands were a part of the British constitution. Thirty years before the Declaration of Independence, or in 1746, several of the colonies asserted that they had independent powers as to their own affairs. In thirty years after Rousseau began an organized agitation, the Bastille fell. In 1351 agitation began against the attempts of British land holders to restore a slavery from which the poor had become partially free, and in 1381 came the revolt under Wat Tyler."

"Mr. Clemens cites several other historical epochs to prove his ground, and concludes that since agitation for socialism began in 1873, we may look for its fruitage thirty years later. He points to the book, magazine and newspaper literature of the day, nearly all of which contains some hint of the spread of socialistic ideas."

Mr. Clemens has approached closely to the truth. 1874 is the commencement of a revolutionary cycle, and thirty years from that time takes us to the beginning of a Thursday septimal, a time of struggle which in five

years more brings in a revolutionary period of seven years. If conditions are favorable, the 29th and 30th years may make a decisive change, but the probability is that great convulsive or warlike changes will not break out until after thirty-five years. We shall see after 1909.

The periodicity of the Bible lasts a hundred years longer than the periodicity of the Papacy, of which there can be little doubt. And the career of Apostolic Christianity must be counted from a date not far from that of its antagonist, the Papacy. To those who love Christianity this may seem a sad thought, but really it is not, for Christianity had no career along with the Papacy. It was a heavenly revelation, and was not of this world. Jesus recognized the truth that his religion was from above, and that he and his disciples were hated, and would be persecuted—he told them they were not of this world.

Periodicity does not change the nature of things, or give long life to plants not adapted to the soil. Christianity departed as an angel visitor, too beautiful to continue in a world of war and clamor. Yet it was a prophecy of its successor, the glorious coming age of angel visitors to earth. It does not live or die with the Papacy. It died and was buried and forgotten in the early centuries. It lived fully only through one cycle of 49 years from the crucifixion, when the Apostles went forth to perish in conflict, and it perished in the Monday period at the end of the first century, for it had no real life after the death of its Apostles. Why should it die as its Tuesday period began, instead of going on to triumph? Because it was a blessed death, for it was at the best time to die, when to live was impossible and would have been only to plunge into war with all its environment—and the fate of Jesus would have overtaken all his outspoken followers.

War was the destiny of the nations, and the religion of peace and liberty could no more exist than flowers could bloom where the hot lava of Vesuvius was flowing. But in the next 2000 years history will record a nobler destiny for man in the progress of evolution.

The reader must bear in mind that Periodicity is

illustrated in the world's history by other calamities than ignorance, poverty, war, superstition and crime. Desolation may come from other causes, and we are looking for that desolation most antagonistic to American progress in the centuries most fatal, which we perceive were the 12th, 13th, 14th and 15th according to Periodicity.

The desolation of the BLACK DEATH was even more widespread and terrible than that of the Papacy. It could not have come in the bright age of the Apostles, and the bright genius of Greece, Rome and Egypt. It came along with the Papal curse, for that was the time of calamity. It came from China, the centre of darkness. It came with famines, floods, locusts, great earthquakes and drouth, about 1333, destroying 24,000,000 in Asia, and 25,000,000 in Europe. Italy lost half its population, and ships floated with only corpses on board. Society was insanely corrupt, and thousands went around in their crazy superstition, furiously and bloodily flagellating themselves and singing wildly in mobs in the 15th century, and even three centuries later, for the law did not stop them easily. They were following one of the principles of the church, and while flagellating themselves mobbed and murdered the Jews. Such persons would be arrested to-day as lunatics.

The Inquisition, too, was fully established in the 13th century, and the modern imagination is hardly competent to realize the awful horrors of this Black Friday hell. Historians do not dwell upon it. The books that describe it are not read, for mankind seek more pleasant reading; but it is all authentically recorded, proving that the law of destiny, which is periodicity, is inexorable, and if we would prepare for calamity we should know when it is coming, in the world, in our own nation and in our own life. A knowledge of Periodicity warns against fatal mistakes.

The horrors of forty-nine millions of plague deaths may seem as unsurpassable as they are indescribable, but they have been surpassed by the intense agonies of superstition's victims and its grand aggregate of slaughter. When we count the millions of innocent women perishing by fire under the insane charge of witchcraft, the millions of European and Asiatic birth perishing in the crazy crusades, in the thirty years war that desolated Germany, in the Spanish attempt for 68 years to exterminate the people of the Netherlands for their devotion to liberty, in the desolation they inflicted on the West Indies, Mexico and South America, on Africa in the slave trade, on the Moors in Spain, on the Jews all over Europe, and on all the heretics slaughtered in Huguenot, Albigensian and Waldensian

campaigns, in imprisonments, hangings and burnings everywhere, and in the other numerous ways prompted or sanctioned by a church devoted to war from its establishment to the present time, we find an aggregate to which nothing else can be compared, either in quantity or intensity of suffering.

The red-hot brand of Destiny was stamped upon a suffering, agonizing world in its (1090 to 1433) four centuries, and the burn which was not quite fatal is not healed, though convalescence came in 1776, as periodic law decreed.

In those awful years when the well were long unable to nurse the sick and bury the dead, when the army of priests threatened death and torture to all who did not submit to the Roman Papal despot as a deputy God—when patriots, Christians, philosophers, authors, spiritual women and the saintliest of all humanity were consigned to the flames in which libraries were burnt—when the Inquisition had its terrifying spies in every nation of the white race to gather the best of mankind for torture—when Europe, not satisfied with its own wars, like a boiling volcano poured out its debased and ignorant millions to crush a nobler race in Palestine, and nearly all its intellectual energy was given to the propagation of falsehoods and forgeries establishing the belief that the universe was a limitless hell, created and ruled by a limitless demon. The more clearly we can see through the clouds of falsehood and historical forgery, the more horrible do those centuries appear.

EXPLANATION OF CYCLES.

To familiarize the reader with historic cycles, let us examine the great grand cycle of 2401 years before 1776. We find the first grand cycle (343 years) extends from 1776 back to A. D. 1443. This is the Saturday preceding our Sunday beginning—the Saturday end of a great grand cycle. From 1433 back to 1090 is the next grand cycle which precedes Saturday, and is Friday. From 1090 back to 747 is the grand cycle of Thursday. From 747 to 404 is Wednesday, and from 404 to 61 is Tuesday. The next grand cycle, Monday, goes beyond the Christian era to 282 B. C. (before Christ), and Sunday goes back to 625 B., 2401 years before our republic. This was an age of intellectual brightness and liberty in Grecian civilization, and we are now introducing a similar cycle. The past is being reproduced at the appropriate period.

For convenient reference we offer the table of beginnings of each cycle and the Friday years of that cycle:

CYCLES.		FRIDAYS.	
Sunday begins	625 B. C.	Its Friday—	380-331 B. C.
Monday	“ 282 B. C.	“ “	— 37 B. C. to 12 A. D.
Tuesday	“ 61 A. D.	“ “	—306 B. C. to 355 A. D.
Wedn'day	“ 404 A. D.	“ “	—649 B. C. to 698 A. D.
Thursday	“ 747 A. D.	“ “	—992 B. C. to 1041 A. D.
Friday	“ 1090 A. D.	“ “	—1335 A. D to 1384 A. D.
Saturday	“ 1433 A. D.	“ “	—1678 A. D. to 1727 A. D.

ending 1776.

Each of these grand cycles of 343 years has its Friday period, in the sixth 49, and the seven Friday periods are shown in the table. The grand Friday of the great grand cycle (2401 years) comes in the sixth grand cycle (1090-1433), and like other Fridays has its central Friday, 1335-1384, which may be considered the darkest and most malignant period of history—the very center of which is 1370-1377.

THE CYCLES OF ENGLAND.

Looking to the fate of our own ancestral country in the world's Black Friday under the Papacy, we find from 1274 to 1327 Edward I and II of England engaged in a war of conquest, subduing Wales and Scotland—inflicting desolation on Scotland, conquering and hanging the patriotic Wallace.

War ruinous to Scotland followed to near the end of the 15th century, for the terrible defeat of the English in 1314 at Bannockburn did not put an end to their wars. In the year 1411, says Chambers, “half of the kingdom would have become absolutely barbarous if the invasion had not been repulsed at Harlow.”

England was as unfortunate as Scotland—conquered by William the Conqueror, 1066—the Normans took the offices and the lands of the nation they enslaved. The robber line of Norman kings wasted the blood and treasure of the nation in attempting conquests on the continent till 1451. They conquered Ireland 1171, and Wales in 1285, and might have held Scotland if not defeated by Bruce at Bannockburn. We need not make the picture any darker by portraying the social conditions of Great Britain during the four dark centuries.

Periodicity lifts the veil, but assures us that it is all past, and after one more of the dread storms of destiny now approaching, America will have a brighter sky overhead in an age far surpassing the glory of Greek civilization and the dawn of Christianity—but, alas, it is very far off.

Works of Prof. Buchanan.

PRIMITIVE CHRISTIANITY.

This is the most important historical work ever published—revealing a history concealed for over eighteen centuries, and destroying entirely the false foundations upon which the churches and governments of all European nations have been established, with their warlike despotisms and warlike hierarchies, falsely using the name of the great founder of the religion of peace, love and justice. It is the herald of the coming revolution that will establish liberty throughout the world.

Volume 1 gives the life of Christ from birth to death, the lives of St. John, St. James of Galilee, St. James of Jerusalem, St. Matthew, St. Simon, St. Matthias, St. Peter, St. Andrew, St. Philip, St. Bartholomew, St. Jude, Judas Iscariot and John the Baptist, with true portraits of Jesus, St. John and John the Baptist, the true gospel of St. John, the corruption of the Testament by forgery and the Pagan origin of the Roman church, with messages from St. John and Martin Luther.

Volume 2 contains a full exposition of the religion of Jesus—the first that has ever been given—with portraits of St. Peter and Moses—the apostolic circle and their place of meeting—the destruction of Christianity at Rome—history of the entire mission of Jesus—life and mission of St. Peter—the Petrine and Pauline forgeries—life and labors of St. Paul and his true epistles expurgated of frauds—the pretended epistle to the Hebrews, and the insane writings called the Revelation—the Pagan origin and the Pagan doctrines of the church of Rome, historically demonstrated.

The approbation of the work by some of the most enlightened clergymen, physicians and editors, may be shown by the following quotations of their published opinions:

Light (of London), which is the foremost representative of enlightened progress in England, gives the following estimate of

Primitive Christianity by a highly esteemed correspondent, a most worthy minister of the church of England.

“The second volume of Primitive Christianity, which has just been published is a fuller development of the purpose with which the first was written. A more complete, masterly and crushing exposure of the corruptions and revolting mutilations of Primitive Christianity it is scarcely possible to imagine.”

“To the question, ‘What is Christianity?’ Dr. Buchanan has given an answer so clear, so simple, so satisfactory, as ought to commend itself to every unbiased mind. It seems impossible, in this respect, to overestimate the value and importance of his work—a work presented under such a host of difficulties as would have discouraged many a brave spirit from attempting it.”

“If Dr. Buchanan had done nothing more than vindicate the character and teaching of Christ and his apostles, including those of Paul, from the falsehoods and the repulsive features in which these have been presented, he would have conferred a benefit upon the Church and the world, the full value of which they cannot at present realise. But to anyone whose mind has often been perplexed by the many glaring contradictions and inconsistencies which have hitherto been bound up with Christ’s life and teaching, and no less with that of his apostles, it is an immense relief to be able, under Dr. Buchanan’s guidance, to distinguish between the false, the fictitious, the repulsive and the true, and to know that words imputed to, were never spoken by Christ. That Christianity, as expounded by the author, will in the future produce the most beneficent results, revolutionise society, and banish those causes of misery under which humanity now groans, may be anticipated from the very nature, spirit and purpose of genuine Christianity.”

The friendly sentiments of the most enlightened physicians have been expressed in three medical journals, one which the Eclectic Medical Journal of Cincinnati, has for half a century represented the principles of the leading medical college of that city. After eulogizing the first volume it spoke as follows of the second.

“The second volume of “Primitive Christianity” is, if possible, even more interesting than the first. The two volumes constitute a commanding ecclesio-religious library in themselves. No right-minded person can read them without being made wiser, gentler, nobler, and consequently happier for it. The author is good, learned and zealously earnest. His literary style is lofty, scholarly, and authoritative. The whole is haloed with a spirit of infinite love and tenderness, leaving in the memory of the reader a fragrance, as of zephyrs from elysian fields. Reader, whatever your religious predilections, get this work and take a plunge in its crystalline sea of beauty and sweetness.”

Among progressive editors we find the following expression in the Light of Truth, Columbus, Ohio:

“Of all the great works of this great man, the task he entered upon and which these volumes represent, is the last and grandest. Certainly a splendidly unselfish motive is seen in them which, allied to the position he has assumed relative to the world’s opinions and beliefs, ought to bring him far more sympathy and appreciation than has yet been accorded. Above all else Dr. Buchanan is honest. There is nothing of the dissembler about him, and when he speaks his hearer or his reader may well know that a painstaking pioneer has said something worthy of respect and attention. Probably no work ever written is more wondrously unique than Primitive Christianity, for here is the avowal of no ordinary man. Science, philosophy, research and discovery, all are indebted to him. The second volume of Primitive Christianity is a superb volume, a companion of volume 1. It deals with the destruction of Christianity at Rome, describes the apostolic circle, the mission of Jesus from baptism to crucifixion, touches the life and mission of St. Peter and the Petrine forgeries, gives the life of Paul, and his writings—the expurgated epistles.”

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BUCHANAN’S JOURNAL OF MAN, a monthly magazine devoted to the science of man and progress, of new and original sciences. For many years it enjoyed the reputation of being the foremost representative in the world of progressive science. The last three volumes bound and published at Boston are now offered at Five Dollars for the three. The language of the press when it was published was entirely eulogistic. It is a rare and interesting record of matters of permanent interest.

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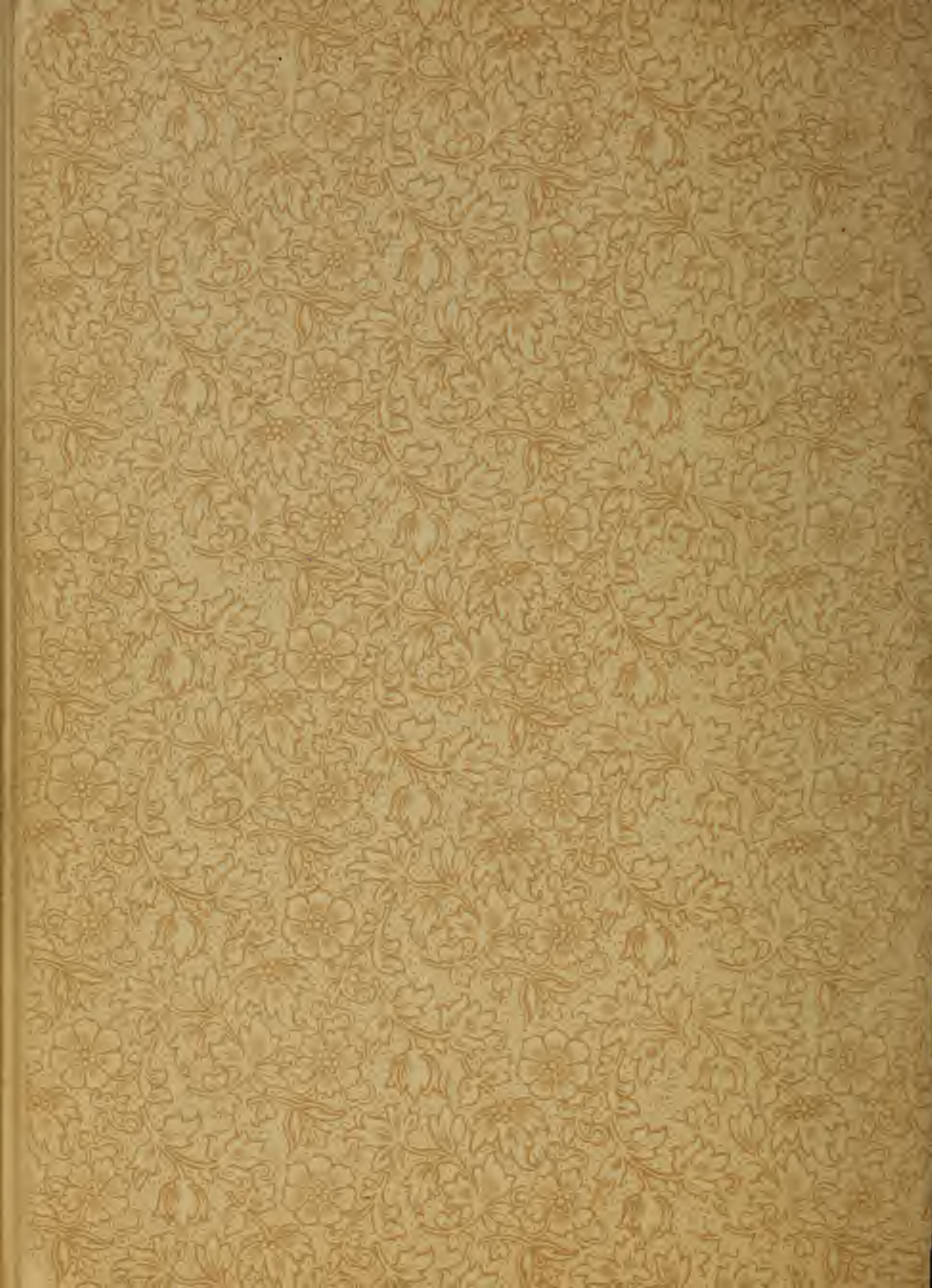
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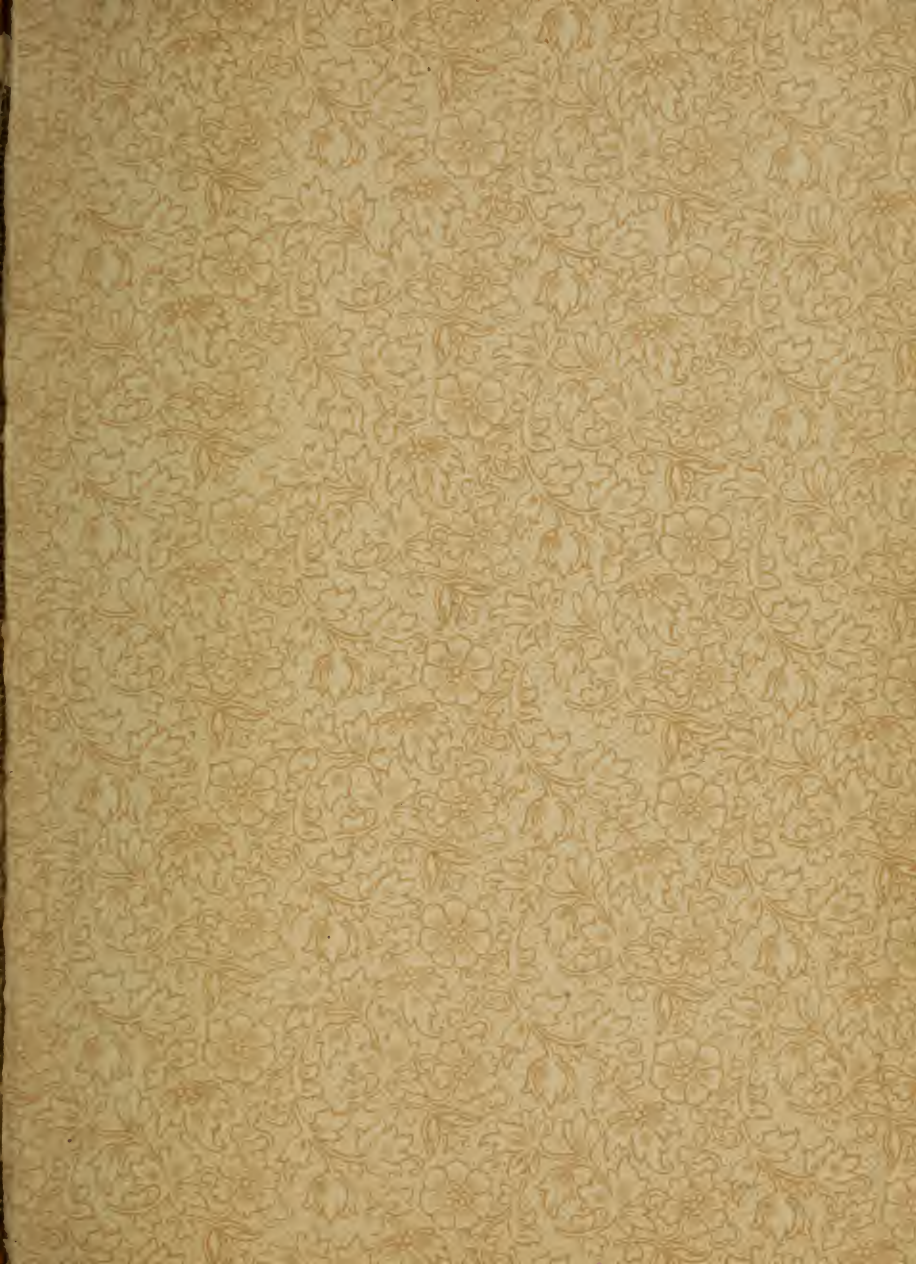
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